A Tale of Two Countries: Adapting Chinese Leadership Styles to a South African Context

Ying Zhou

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Supervisor: **Prof. Kurt April**

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ABSTRACT

The status of multinational organisations continues to expand, as global opportunities increase. In particular, Chinese manufacturing companies continue to grow and expand overseas. Given the fact that Chinese Paternalistic Leadership performed by Chinese managers is rooted in Chinese culture, that is different from that practised in other countries of the world. Cross-cultural acumen plays a vital role in leadership success or failure in globalizing organizations. Without cultural adaptation, Chinese managers would be less effective and efficient, when dealing with employees from other cultural backgrounds. Thus, there appears to be a need for the adaptation of Chinese leadership, in order to optimize the outcomes of leadership in the organization in various multicultural settings.

This study posits a new research context for Chinese Paternalistic Leadership; and it attempts to explore the question of the leadership-adaptation challenges of Chinese managers, working in a South African Zulu cultural context. The study has used a mixed-methods research approach to collect the data, and for the analysis thereof. Quantitative data were collected by means of surveys from Chinese workers and South African Zulu workers, who were working in Chinese clothing factories – in order to compare their cultural values and perceptions of Chinese leadership behaviours. Qualitative data were collected by semi-structured, in-depth interviews with Chinese managers, who were the leaders of Zulu subordinates, in order to investigate their cross-cultural experiences and perspectives.

The results from the cultural-values survey data confirmed the distinct differences of cultural dimensions: Power Distance (PDI), Individualism (IDV), Uncertainty Avoidance (UAI), Masculinity (MAS) and Long-Term versus Short-Term Orientation (LTO) between Chinese and Zulu people. Additionally, no significant difference between the two groups was found on Indulgence versus Restraint (IVR). When compared with Chinese people, the Zulu people hold the characteristics of being low in power distance, collectivism, feminism, high

in uncertainty avoidance, short-term orientation, and restraint. On the perceived leadership behaviours scale, the differences between Chinese and Zulu people were shown in all the three dimensions of Chinese leadership behaviours. Compared with Chinese employees, Zulu employees perceived Chinese leadership behaviours as being high on authoritarian leadership behaviour, but low on benevolent and moral leadership behaviour. In addition, it was proved that culture caused different perceptions of authoritarian leadership behaviour in relation to power distance.

In interviews, Chinese managers overwhelmingly indicated that the characteristics of Zulu employees were very different from those of Chinese employees. Meanwhile, the Chinese managers confessed that they were confronted with difficulties and challenges in South Africa, including communication barriers, legal constraints, and differences in collective relationships and work ethic. However, they recognised that they were in a different culture, and have identified the need to adjust their leadership behaviours. The participants suggested that they have made progress in establishing relationships, and in improving communication with the Zulu employees.

Overall, this study concluded with a discussion of the various strategies for the adaptation of Chinese leadership styles concerning authority/decision-making, relationships and communication in authoritarian leadership styles, benevolent leadership styles, and moral leadership styles respectively. The outcomes of this study are expected to contribute to the theories of Chinese leadership, as well as to Chinese-management practices in South Africa. Nevertheless, future research is recommended, in order to validate the current results, and also to further explore various issues that are beyond the scope of this study.

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1. INTRODUCTION

Economic globalization has resulted in a new paradigm; which requires business people to 'think outside the box' and to interact with people from diverse cultures, beliefs and backgrounds (Holton, 2011; Small-Clouden, 2015). According to previous studies, the transformational change is significantly and rapidly impacting on today's organizations (Casey, 2009) by increasing the challenge of cultural diversity and the complexities imposed on leadership. As the most important factor for any kind of business application, leadership-effectiveness is often claimed to be held back by different values in a cross-cultural context (Kotter, 1999; Peters, 2005; Li, 2014). However, there is a lack of any specific theory or a single leadership model, which can be applied to address such situations.

Furthermore, during a two-year period of working in South Africa, the researcher has observed the challenges and difficulties faced by Chinese managers, who have brought the values, thoughts and leadership behaviours learned in China to manage their South African Zulu subordinates. The differences between the two cultures make the changes and adaptations of Chinese leadership styles necessary. Thus, this study sought to investigate leadership adaptation challenges of Chinese managers – specifically, it focused on how Chinese managers viewed and engaged with Zulu workers within a South African cultural context, and compared how this differed from the Chinese cultural context that they were all used to.

The purpose of this chapter is to provide a general introduction to this dissertation. The first section will briefly discuss several themes related to globalization and important economic transitions between China and South Africa; and this provides the context for the research in terms of a cross-cultural leadership study. This is followed by an outline of the specific research questions and the research hypotheses. The next section contains a description

of the research approaches adopted in this study. The final section provides an outline of the dissertation.

1.1 Cultural Diversity and Leadership in Organizations

Starting from the new millennium, globalization has been an evolving concept. Stehr (2003, p. 47) defined globalization as “the continuous interlinking process of different worldwide occurrences in the fields of economy, technique, politics, culture and the social aspects of nations with interlinked interdependencies and consequences.” (Stehr, 2003, p. 47). Furthermore, Friedman (2005) explained that here are three main stages of globalization: the first stage of globalization took place from the latter 15th century to the early 19th century through trading; the second stage of globalization took place from the 19th century to the early 20th century through the exchange of goods; and the most recent stage of globalization has been through the linking of individuals.

Through these stages, globalization has now made countries’ geographical boundaries non-existent. Specifically, the world of business has dramatically changed since the advent of globalization (Svejnar, 2002). With the increase in the economic globalization during the past decades, we have witnessed firms expanding internationally. Meanwhile, because of the differences in socio-economic contexts related to different geographical and regional locations, the process of globalization and the increasing economic interdependence among countries and regions have also brought a rich potential for the cultural diversity and cross-cultural studies.

Cultural diversity is “when differences in race, ethnicity, language, nationality, religion, and sexual orientation are represented within a community” (Amadeo, 2013). Cullen and Parboteeah (2008) suggested that culture presents, by way of behaviours and guidelines, people’s everyday lives. So, it is assumed to interfere with the success of international

business, which makes the successful management of cultural diversity necessary in the globalized economy. On the one hand, effectively valuing and managing cultural diversity can be a critical source of competitive advantage (Earley & Ang, 2003). For example, the advantages of diverse cultures in the workplace were identified by Singh (2012), as improving morale, broadening perspectives, having global impacts, and the strengthening of community relationships. Particularly for multinational companies (MNCs), where employees are from different parts of the world, the ability to create and manage diverse workplaces helps companies to attract and retain talented people that can contribute their skills and knowledge to the success of the business (Mazur, 2010). On the other hand, and in contrast, ignoring the power of cultural diversity could lead to negative outcomes, such as conflicts, increased costs for operations, and the decreased efficiency of organizations (Keeley, 2001). Cultural diversity is thus considered an important subject for the study of management, because organisations today consist of culturally diverse workforces and stakeholders – both internationally and domestically (Ang & Van Dyne, 2008).

To achieve successful management in multicultural organizations, cultural context presents one of the most important variables for leaders and managers to consider (Gutierrez, Spencer, & Zhu, 2012). Previous studies have thoroughly discussed the effect of culture on leadership, including preference and effectiveness (e.g., House, Hanges, Javidan, Dorfman, & Gupta, 2004; El Kahal, 2001; Sommer, Bae & Luthans, 1996; Redding, 1990). According to Lok and Crawford (2004, p. 324), leadership style is often associated with flatter organizational structures and low power distance in Western organizations (Chen, 2001; Whitley, 1997), whereas in Asian organizations leadership style tends to be more bureaucratic, hierarchical, premised on central decision-making and leaders are usually policy driven. Paternalistic leadership styles are found rooted and effective in cultures where high power distance and collectivism are valued (Pellegrini & Scandura, 2008; Ma & Tsui, 2015). Chen and Francesco (2000) made specific comments relating to such leadership in

China, stating that leadership tends to be based on position, authority and seniority and, commitment from workers is highly associated with loyalty to the top boss – often referred to as rule-by-person rather than rule-by-law (Walder, 1995). In other words, culture influences leaders' use of, and followers' performance in relation to, specific leadership styles – certain leadership styles in one culture may not be as effective in other cultures. Therefore, there appears to be a need to adapt leadership styles to be effective in specific cultural situations, as well as to utilize knowledge of cultural variances and diversity advantageously. However, there is no universal framework or strategy that can be applied to all circumstances (Staeheli, 2003). Thus, it is necessary for researchers internationally to focus much of their attention on this specific area. As such, this study focuses on the Sino-South African context. To begin, the following section provides some insights into the two groups.

1.2 Overview of South Africa

"The Rainbow Nation" – the Republic of South Africa, has a diverse population. With approximately 59 million people today, 80% are Black Africans, 9% are Coloureds (mixed race), 3% are Indian/Asians and 8% are Whites (Stats SA, 2019). The diversity of people is the result of centuries of colonization and immigration. In 1652, Dutch Calvinist settlers arrived and established the Cape Colony. By 1657, the colonial authorities began to allocate arms to European settlers (free burghers) in the arable land around Cape Town (SA History Online, 2017).

The colony of Cape Town was ruled by the Dutch until 1795, when it came to the British Crown, until returning to the Dutch rule in 1803, and again to the British in 1806 (SA History Online, 2017). In May 1910, the Union of South Africa was formed, and in May 1961, The Republic of South Africa was established. However, White people, with mainly British or Dutch ancestry, were in control of national politics and economic policies throughout those

periods. Moreover, in 1948, the government officially introduced Apartheid – the social and economic system for separating the population in ethnic groups, to supposedly “aid management of the country”. Job-reservation policies were introduced for White workers, with increased levels of Black unemployment in the industrial sector (Lundahl, 1992); an industrial decentralization policy, which decentralized the manufacturing industry to selected “growth points” at the borders of the Black reserves, or homelands, resulted in the lack of infrastructure and investment in the Black rural areas (Lipton, 1985).

Labour-market regulation and industrial decentralization policies inhibited the effective and efficient use of resources. Thus, the state experienced economic stagnation, as the result of Apartheid (Carmody, 2002). It was not until the 1970s, that political and economic reform began to take place, incrementally. With the abolition of Apartheid, the unbanning of the African National Congress (ANC) and other previously banned political parties/movements, as well as the democratic election of a Black majority government, South Africa achieved its transition to non-racial democratic government in 1994 (Diamond & Price, 2012).

The creation of an environment for sustained economic growth has been witnessed by South Africans after the ending of Apartheid. The highly developed economic infrastructure, vast scope, and a huge emergent market economy presented a strong competitive environment (Mets, 2002). However, the dilemma of the new government was how to settle the nation into the global market with a win-win situation (Sheehan, 2011). On the one hand, the existence of the Apartheid system and the accompanying sanctions, over such a long period, left the country with few economic partners. On the other hand, the high level of unemployment raised the question of whether rapid and increased market openness post-1994 has been a contributory factor in the decline in employment in the country. Given the globalization pressures, the State chose the upwards direction: ‘emerging economies’ aspiration to be the top tier of the global architecture (Shaw, Cooper, & Antkiewicz, 2007).

The low-cost labour force and new markets represented in South Africa, were some of the factors that encouraged multinational organizations to consider South Africa as a choice for manufacturing. For instance, after much effort, the State made itself a niche player in the global automobile parts supply chain (Shaw et al., 2007).

1.3 Overview of China

As one of the Four Great Ancient Civilizations, the first four civilizations to appear in the history of mankind, China also has a diverse population: there are 56 officially registered ethnic groups in the country (Zheng, 2013). According to the Sixth National Population Census of 2010, the Han group has the greatest population, accounting for 91.6% of the total population of the country; the other 55 groups, including Achang, Bai, Blang, Bonan, Bouyei, Dai, Daur, De'ang, Dong, Dongxiang, Drung, Ewenki, Gaoshan, Gelo, Hani, Hezhe, Hui, Jing, Jino, Jingpo, Kazak, Kirgiz, Korean, Lahu, Lhoba, Li, Lisu, Manchu, Maonan, Miao, Moinba, Mongolian, Mulam, Naxi, Nu, Oroqen, Ozbek, Pumi, Qiang, Russian, Salar, She, Shui, Tajik, Tartar, Tibetan, Tu, Tujia, Uygur, Va, Xibe, Yao, Yi, Yugur, and Zhuang, make up the remaining percentage (Stats China, 2011).

Dating back thousands of years, Huaxia culture spread from the hinterland of the Yellow River in China; and it absorbed various ethnic groups. The term Huaxia stands for the Neolithic confederation of the agricultural tribes Hua and Xia, who were the ancestors of the modern Han Chinese that produced Chinese civilization (Tao & Wang, 2002). Han people have been politically and culturally dominant in China. The centralized society established by the Han group accounts for the vast majority of China’s written history (e.g., Qin Dynasty, Han Dynasty, and Tang Dynasty); Han language is the only official language commonly used in China (Li, 1987). Due to the overwhelming majority of the Han population and their cultural dominance, the Han Chinese people and Han Chinese culture are often referred to as Chinese people and Chinese culture in this study.

Similar to South Africans, China’s economy has also experienced a long history of transition from a planning system to a socialist market economy (Schlevogt, 1998). Dating back 2000 years, China was the first bureaucratic nation-state on the surface of the planet (Cotterell, 1981). Under this scheme, the maintained central government strictly controlled the economy. With China's People's Republic (PRC) founded in 1949, China claimed to follow a socialist path to development, which was largely modelled on the pre-Soviet model. At that time, the economy was centrally planned, and state-owned enterprises still had a dominant position. China had adopted a particular socio-economic system until the end of the 1970s.

In 1978, Deng Xiaoping initiated market-oriented reforms, including modernization and the restriction of state-owned enterprises, privatization, opening up the markets, and reducing the government’s interference in enterprise management. This new economic system is known as “Socialism with Chinese Characteristics”. Since the opening up to foreign trade and investment, and implementing market reforms, China’s economy has gradually developed from a single, simple and closed, as well as a centrally planned economy, to a diversified, complex and open one (Wu, 2003). Since China’s accession to the WTO in 2000, the world has witnessed China integrating swiftly into the global economy through trade and foreign investment (Shaw et al., 2007; Ofodile, 2011). By 2009, China was one of the world’s largest economies, second only to U.S. (Lotta, 2009), and it continues to be among the world’s fastest-growing economies over the past decade (see Figure 1.1 and Figure 1.2). As a manufacturing centre of the world’s export and import market, China is of interest both in academic circles and in the business world.

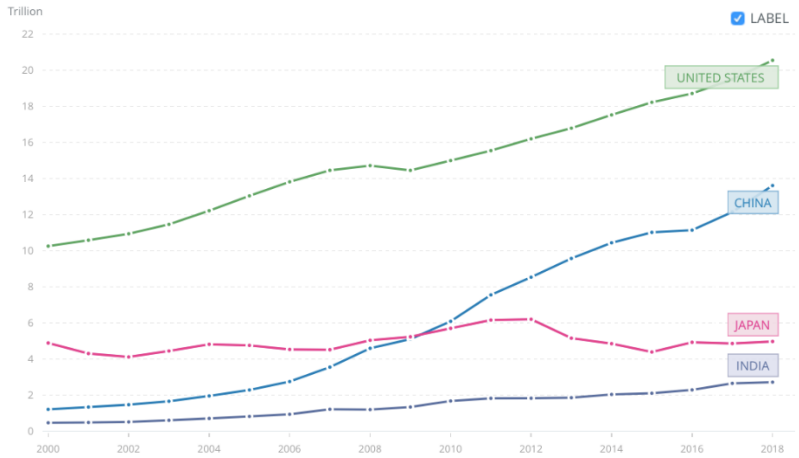


Figure 1.1 GDP (current US$) between 2000 to 2018

Source: URL: https://data.worldbank.org/indicator/NY.GDP.MKTP.CD?locations=CN-US-IN-JP

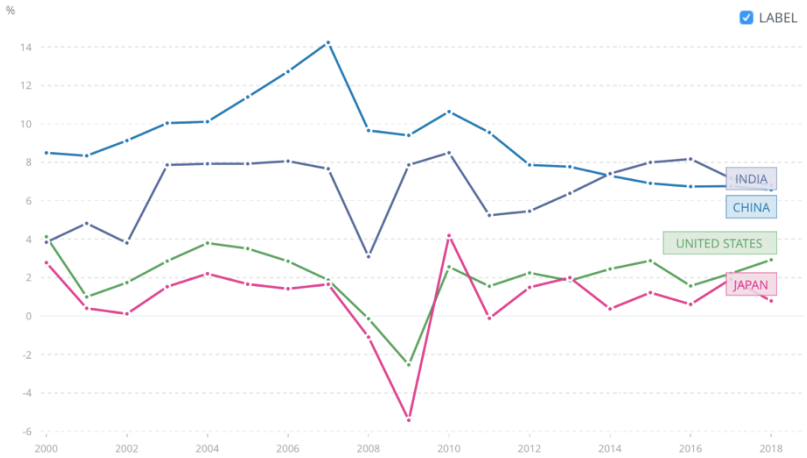


Figure 1.2 GDP Annual Growth Rate between 2000 to 2018

Source: URL:

https://data.worldbank.org/indicator/NY.GDP.MKTP.KD.ZG?end=2018&locations=CN-US-IN-JP&start=2000&view=chart

1.4 Growing Ties between South Africa and China

The last ten years have witnessed the relationship between South Africa and China deepen significantly. South Africa, as an emerging economy, which is of interest to China in terms of its resources, markets and diplomatic support. For South Africa, the growing ties with China are seen as opportunities to grow its economy and to become a stronger presence in

international markets. In 2010, China formally invited South Africa to join the BRIC group (now known as BRICS – Brazil, Russia, India, China, and South Africa); China and South Africa are well integrated into the global economy; and these countries co-operate in a turbulent environment of social, political and economic changes (Kumo, Leigh, & Minsat, 2015).

In terms of trading, China has overtaken Germany, as the largest partner to South Africa (Gelb, 2010); in terms of investment, there have been 280 Chinese projects and 152 firms in South Africa by the end of 2012 (Chen, Dollar, & Tang, 2016). In recent years, rising labour costs in China have led Chinese manufacturers to relocate their factories overseas. In particular, South Africa is supreme – with an adequate labour force with lower costs. It was reported that with more than 300 Chinese enterprises in the country, approximately 24,000 South African employees were hired in these companies, accounting for 91.56% of the total staff population (Zhang, 2016). Among these economic collaborations, the textile and clothing industry are operated on an immense scale (Nip, 2002). As the economic centre of the continent, South Africa has sound access to both African and European trade, which makes it ideal for the substantial textile and clothing markets. Thus, South Africa has been one of the best locations, as a production base, for Chinese enterprises. For example, in Newcastle, the economic hub of northern KwaZulu-Natal, many of the Chinese community in the region are involved in the clothing and textile industry, in which there were over 100 Chinese garment factories, in which 15,000-20,000 local people were (mainly Zulu women) hired by the end of 2016 (Xu, 2019).

1.5 Statement of the Problem

One of the most remarkable aspects of economic globalization is the unprecedented level of interactions across cultural and geographic boundaries established in the past (Friedman, 2005; Mayer, 2007). As conducting business across nations is becoming more and more

popular (Villalobos-Salgado, 2016), and the awareness of employees' value for companies is growing (Bjorkman, Fey, & Park, 2007), diversity specialists and business practitioners have realized that gaining the knowledge and capabilities of managing within a diverse workplace is one of the keys to success; or it may even be crucial to survival (Yang, 2005; Kreitz, 2008; Bjorkman et al., 2007; Singh, 2012; Luinen, 2016). However, cross-cultural psychology and sociology researchers show that the attributes of effective leadership are not universal, since people from different societies do not necessarily share the same assumptions and beliefs (Den Hartog et al., 1999). With a growing presence of Chinese enterprises in South Africa, the adjusting relationship between the differing cultures is of importance to academics and practitioners alike. This research study concentrating on the Chinese and South African Zulu context, hopes to build on the existing literature focused on the acculturation of leadership-in-context.

Throughout Chinese history, the Chinese culture has been deeply influenced by three different and contradictory value systems: Confucianism, Daoism and Buddhism (Faure & Fang, 2008). In summary, Confucianism claims that human nature is intrinsically good, and it pursues the establishment of moral order in life; Daoism believes that life is void and it seeks the true self in harmony with nature; while Buddhism claims the nihilism of life and seeks to escape (Chan, 1963; Lo, 1995; Wong, 2001). Although each philosophy of Confucianism, Daoism, and Buddhism has a unique outlook on life, with the support of Daoism and Buddhism, Chinese traditional culture has developed into a trinitarian system, taking Confucianism as the centre (Pye, 1972). Traditional cultural values form the convictions of the Chinese people and direct their behaviours, wherever they live: in mainland China, Taiwan or abroad (Fan, 2000). Studies have revealed that Chinese cultural values, emanating from the aforementioned three main philosophies, contribute to the distinguishing characteristics of Chinese leadership and managerial practices (Wah, 2010). Moreover, the culture of Confucian leadership has been attributed to the impressive growth

of the Chinese economy, both locally and abroad, and Confucianism, in particular, has been acknowledged to have ongoing influence in motivating Chinese leaders' past and present (Han, 2013). The influences of traditional cultural values on workplace behaviours are therefore critical to the success of the culturally embedded Chinese management and leadership in different cultures (Wang, Fan, Freeman, & Zhu, 2017; Jackson & Horwitz, 2017).

Of all the South African people, the Zulu tribe is the most widely known (Smith, 2017), mainly because it has played a significant role in the history of the southern African continent. The Zulus initially emanated from the Nguni people who lived in Central and Eastern Africa, and they were later absorbed in the 'Bantu Migration' to Southern Africa. Today, the Zulus are the largest ethnic group in South Africa; there are 11 million Zulu people living in the province of KwaZulu-Natal (SAHO, 2015; Davids, 2013). Although been influenced by colonization, marginalization, Westernization, and Christianity, the Zulu culture is centred on the traditional black African orientation of Ubuntu (Mtshelwane, 2016), which is embodied in their beliefs, values and behaviours (Nkomo, 2006). The core notion of Ubuntu, umuntu ngumuntu ngabantu (a person is a person through other people), asserts that a person is regarded as part of a collective society, rather than a self-centred individual, and that the society, not a transcendent being, gives human beings their humanity (Horwitz, Kamoche, & Chew, 2002; Newenham-Kahindi, 2009).

The Zulu culture has been practising a collectivistic approach to social life and work life (Mtshelwane, 2016): through the studies on household life-practices, e.g., cohabiting (Posel & Rudwick, 2014) and bridewealth and womanhood (Rudwick & Posel, 2015), significant social norms and features that are rooted in Zulu culture could be identified, including obligation, and how and who to show respect to (Rudwick & Posel, 2014), belonging and communion to family, clan and community (Nel, 2007), and seeking harmony and reciprocity

(Mtshelwane, 2016; April & Shockley, 2007). One may find similar elements valued in the Chinese culture, for instance, the value of harmony; however, there are differences underlying them (Bell & Metz, 2011). In the workplace, there are differences in behaviours orientations to work between people from different cultures (Hofstede, 1980; White, 2006). However, academic literature on comparisons between Zulu culture and Chinese culture; as well as how Chinese managers would interact specifically with Zulu followers in the work place, are relatively sparse to non-existent.

Human resource professionals have designed, developed and conducted research around what is required for the adjustment of expatriates in foreign cultures at an individual level (Rosenbusch, 2010), with few studies looking at the acculturation of leadership styles in international business. The situation we are currently in is that the pace of Chinese enterprises' foreign investment has accelerated; and the transnational management of Chinese enterprises is facing the severe challenges of cross-cultural conflicts. On one hand, Chinese enterprises lack the necessary knowledge that complies with international market operational mechanisms. While the existing frameworks are embedded primarily in Western- or in established economies, they provide limited platforms for the managers of emerging economies from which to gain insight; since they work under a different set of geopolitical and social factors. On the other hand, Chinese managers lack the practice of taking global leadership roles, with traditional Chinese philosophies still being the first choice of thinking and implementing. The Chinese local leadership style, paternalistic leadership (PL), is very culture specific (Aycan, 2006; Göncü, Aycan, & Johnson, 2014). Since leadership is necessary for the functioning of each individual entity, House (1995) called for a better understanding of how the leaders match the specific cultural context. Consequently, the need to understand how Chinese managers are adjusting their leadership style to suit the Zulu cultural working context was the motivation behind this study.

1.6 Research Questions & Hypotheses

Research questions are essential to any research project; and they are an important part of the preparation and the data-collection processes of the researcher. The main purpose of this research is to investigate the leadership adaptation challenges of Chinese managers, working in South Africa, to ensure greater workplace engagement from South African Zulu workers. Knippenberg (2011) reviewed empirical research relating to followers' perceptions of leadership effectiveness, and encouraged that more attention be given to the roles of uncertainty, leader fairness, the leader-follower relationship, leader self-perceived prototypicality, and leadership of creativity and innovation. In commenting on collective, interactive leadership processes that emerge in groups of individuals, Lord and Shondrick (2011) explored follower-centric processes relating to followers' reasoning regarding leaders, followers' perceptions and memories of leaders, processes that generate leaders' behaviours, as well as leaders' sensemaking. Brown (2018) also studied the information-processing and mental model orientations of followers in their understanding of leader decisions, and how they perceive their leaders in the workplace. This study specifically aimed to help organizational managers, who were Chinese nationals to adapt their leadership styles to the South African Zulu cultural work context by investigating their leadership adaptation challenges from a follower-centric perspective: taking the working values of followers into account, as well as the followers' perceptions of leadership behaviours into account. Specifically, this research attempted to address the following questions:

Research Question 1: What are the differences in socio-cultural values between Chinese and Zulu people?

Research Question 2: What are the differences in the perceptions of Chinese leadership behaviours between Chinese and Zulu people?

Research Question 3: What are the characteristics of Zulu employees in the workplace?

Research Question 4: What are the challenges encountered by Chinese managers working in South Africa?

Research Question 5: How are Chinese managers negotiating barriers to lead in the specific contextual setting in which they find themselves?

In the meantime, the researcher put forward some hypotheses to replenish the study's research questions. To measure and compare societal/national cultures, Hofstede's (1980) cultural dimensions framework is the most influential and the most widely cited (Kirkman, Lowe, & Gibson, 2006). Hofstede (1980) initially constructed cross-national cultural diversity into a four-dimensional framework: Power Distance (PDI), Individualism (IDV), Masculinity (MAS) and Uncertainty Avoidance (UAI) (Earley and Singh, 1995); later, Hofstede and his colleagues modified and extended the framework to five dimensions by adding Long-Term versus Short-Term Orientation (LTO); in the newest framework; Indulgence versus Restraint (IVR) was added as the sixth dimension (Hofstede, 2011).

In this study, the 6-D model, updated by Hofstede, Hofstede, and Minkov (2010) was employed to compare the socio-cultural values of Chinese and Zulu people, in order to address Research question 1: What are the differences in socio-cultural values between Chinese and Zulu people? Since previous studies have failed to provide the data of Zulus and Chinese along the six dimensions – instead, Hofstede's score of South Africa were based on the White population of the country, and scores reported for China were estimated from the five-dimensional model (Shi & Wang, 2011). As a result, the researcher decided to replicate the 6-D model in this study. However, due to the fact that there are common themes shared within one country and the differences between these countries are relatively stable (Hofstede et al. 2010; Beugelsdijk, Maseland, & van Hoorn, 2015), the relevant assumptions

about the differences in cultural value dimensions between the Zulus and Chinese were based on Hofstede's scores (see Table 1.1).

Table 1.1 Hofstede's Cultural Dimension Data: China – South Africa (W)

	China	South Africa (W)
Power Distance (PDI)	80	49
Individualism (IDV)	20	65
Masculinity (MAS)	66	63
Uncertainty Avoidance (UAI)	30	49
Long-Term Orientation (LTO)	87	34
Indulgence versus Restraint (IVR)	24	63

Source: Adapted from https://www.hofstede-insights.com/country-comparison/china,south-africa/

The hypotheses for the cultural dimensions are as follows:

Hypothesis 1: The Chinese have a higher Power-Distance dimension than the Zulus.

Hypothesis 2: The Zulus have a higher Individualism dimension than the Chinese.

Hypothesis 3: The Chinese have a higher Masculinity dimension than the Zulus.

Hypothesis 4: The Zulus have a higher Uncertainty-Avoidance dimension than the Chinese.

Hypothesis 5: The Chinese have a higher Long-Term Orientation dimension than the Zulus.

Hypothesis 6: The Zulus have a higher Indulgence dimension than the Chinese.

The Chinese indigenous PL is the common leadership style in Chinese organizations. In the past two decades, it has received increasing interest from organizational researchers (Farh & Cheng, 2000; Chen, Eberly, Chiang, Farh, & Cheng, 2014). Scholars found out that the ideals contexts for PL are in line with the collectivistic and high-power distance societies (Aycan, 2006). In such societies, like most Asian countries, people tend to view the Chinese PL style as acceptable and common, which leads to neutral perceptions on it. However,

referring to the data of China and South Africa on cultural dimensions (see Table 1.1), there are a number of variations, specifically on Power Distance and Individualism: The Chinese have a higher Power-Distance dimension than South Africans; South Africans have a higher Individualism dimension than the Chinese. It indicates that to South Africans, Chinese PL behaviours may stand out and are quite unable to be taken in. The PL was broken down into three distinct elements: Authoritarian leadership, Benevolent leadership, and Moral leadership (Farh & Cheng, 2000). Thus, the following hypotheses were formulated in answering Research question 2: What are the differences in the perceptions of Chinese leadership behaviours between the Chinese and the Zulu people?

Hypothesis 7: Zulus perceive higher Authoritarian leadership behaviours than the Chinese.

Hypothesis 8: Zulus perceive higher Benevolent leadership behaviours than the Chinese.

Hypothesis 9: Zulus perceive higher Moral leadership behaviours than the Chinese.

1.7 Assumptions of the Study

The goal of this study was to provide information on how to adapt Chinese leadership styles to better suit the South African Zulu working culture. The study had been focused on five hypotheses. The first assumption was that cultural differences between Zulu and Chinese people are measurable and comparable (Hofstede, 1980). The second assumption was that cultural values differences can differentiate people's behaviours in the workplace (Hofstede, 1980), as well as to differentiate people's perceptions of leadership behaviours – which may lead to conflicts, or vary the effectiveness of leadership (House, 1995). The third assumption was concerned with the accuracy of any proctored instruments performed with research subjects. The research methods in this study include the use of surveys and interviews. It was assumed that such instruments were reliable and valid in measuring the constructs of

the study (Neuman, 2003). The fourth assumption was that participants would be honest and open in their survey- and interview responses. This assumption consisted of two important parts: (1) that participants had first-hand knowledge of the information being sought, and provided that information was provided truthfully; and (2) that the researcher accurately translated the survey into Chinese and Zulu languages in ways that participants could understand. The final assumption was that the approach and the results of this study had the potential to provide the information required for further research.

1.8 Rationale and Significance of the Study

Due to the dynamics of the global market and the labour force, it is increasingly accepted that the cultural differences should be treated carefully in organizations (Dana, 2001; Bartel-Radic, 2006; Mullins, 2010). Additionally, organizational researchers believe that 'culture' refers to beliefs and values that are shared by members of a group or a nation, and are manifested in their workplace practices and behaviours (Hofstede, 1980; Trice & Beyer, 1993; Pothukuchi et al., 2002); the leader-member exchanges are influenced by the variations in socio-cultural contexts (Chin, 2013; Gao, Arnulf, & Kristoffersen, 2011). Therefore, leaders are faced with a multitude of challenges when managing in cross-cultural contexts. There has been a large number of studies in the fields of culture and organisational management focused on China as a host country over the past decade, covering, for example, Western strategic human resource management practices in China (Braun & Warner, 2002), ICTs and organisational control of UK multinationals operating in China (Liu, 2004), Australian expatriate performance management in China (Fee, McGrath-Champ, & Yang, 2011), and South African multinationals operating in China (April & Smit, 2010).

What is less known and not fully investigated, however, is how Chinese leadership styles adapt to other cultural contexts – particularly when Chinese multinationals operate in other emerging market contexts. Since the proclamation of the Chinese 'Going-Out' policy and the

‘Belt and Road Initiative’, an increasing number of Chinese companies are competing and growing in South Africa (Lu, 2018; Zhang,2019). Since Chinese leadership is culturally endorsed (Farh & Cheng, 2000), helping Chinese managers to adapt their leadership styles and to succeed in the South African context remains of interest to scholarly and practitioner-based communities.

In examining cultural values and the perception of the leadership behaviours of Chinese and Zulu employees and illustrating how Chinese managers have experienced and interpreted the context, it is expected that the research might benefit the administrators of Chinese multinational organizations by increasing the knowledge of successful cross-cultural preparation and adjustment within their BRICS partners’ environments, in this case, the South African cultural context. Also, the research study may benefit SA nationals and people working in other emerging markets regarding management practice when working with foreigners, and when they themselves are working outside of their home cultures. Additionally, it will be important to those who are currently working as leaders, as well as who aspire to work in leadership roles in cross-cultural contexts.

The study will give leaders a global perspective with unique African input and help to ensure that culture can be employed as an asset, rather than as a barrier in global business. The theoretical model used in this study also provides a framework to understand the cultural-factors shaping the perceptions of employees towards Chinese PL, which may be helpful in the future for determining the cultural influences on the development of Chinese leadership. Other researchers conducting similar studies should be able to compare their findings with this study, in order to increase the knowledge in this area. It is of particular significance that this study focused on the cloth and textile industry. This sector comprises production-based family businesses, which are distinct from the large organizations in which Western business practices may be imported.

1.9 Brief Overview of the Research Methods

In order to understand the management practice in cross-cultural studies, various approaches have been adopted. Different methods can achieve different things. Most of the publications have drawn heavily upon a quantitative approach rather than interpretative evidence (qualitative approach) (Tran, 2013; Adekunle & Jude, 2014; Kapur & Janak;ram, 2015). A research project needs to generate theory and give us repeatable, and reliable ways of analysing information, and therefore, established and appropriate methods need to be available (Barkin, 2015). Mixed methods, which incorporate both qualitative and quantitative approaches in data collection and data analysis, have thus been given more importance and attention recently (Johnson & Onwuegbuzie, 2004).

This study has adopted a convergent, parallel, mixed-methods design; because the strengths of qualitative and quantitative research design can make up for the weaknesses of other means (Mertens, 2014). In this case, in this dynamic context of cross-cultural analysis, a greater slice of truth may theoretically be exposed by comparing different viewpoints from both the quantitative and the qualitative evidence. Therefore, the data collected for study could be separated into two categories: the quantitative and the qualitative. The data sources and methods used to collect and analyse the data will be introduced in this section.

This study aimed to help organizational managers, who were Chinese nationals and working in a South African Zulu cultural work context, appreciate the leadership adaptation challenges, and ultimately re-evaluate their leadership practices, when working in South Africa. Thus, the main focus of the study was on the Chinese managers themselves – their lived experiences (qualitative perspective). To supplement the insights of the lived experiences of the Chinese managers, it was decided that it may be useful to survey the

perspectives of workers who report to the managers (quantitative perspective). A convergent mixed methods design was adopted:

a. the quantitative part of the study consisted of conducting a survey, comparing the cultural values and perceptions between Chinese people and Zulu people regarding Chinese leadership behaviours. The sample for the quantitative part of the research consisted of Zulu workers and Chinese workers in Chinese-owned textile factories;

b. the qualitative part of the study focused on the Chinese leaders' views of the Zulu cultural work context as a result of working in South Africa. The sample of the qualitative part consisted of Chinese managers working in the South African Zulu cultural work context, within a specific province in South Africa. Non-probability sampling, in conjunction with snowball sampling (Latham, 2007), were used to select participants for this study. The aim of this kind of sampling was to select the sites and participants in a purposeful manner to best understand the social phenomenon (Bryman, 2008).

Quantitative data were collected by questionnaire, which is the most common and valuable means in quantitative studies (Davids, 2013). A self-administered questionnaire was sent to the target sample for effective statistical analysis. The questionnaire was designed to determine employees' cultural dimensions and the views of the Chinese leadership behaviours, including the following sections:

-The Cultural Dimension section was intended to measure the cultural differences between Zulu and Chinese people. The already-established, validated and well-cited Value-Survey Module (VSM) was applied for comparing culturally influenced values (Hofstede & Minkov, 2013; Taras, Kirkman, & Steel, 2010; Brewer & Venalik, 2010).

-The Perceived Paternalistic Leadership Behavioural section (PPLB) was developed to compare the perceptions of Chinese and Zulu employees with the Chinese leadership behaviours. The scale was adapted from the Perceived Leadership Behavioural

Scale (PLBS) (House & Dessler, 1974) and the Paternalistic Leadership Scale (PLS) (Cheng, Chou, & Farh, 2000). The items were collected and adjusted from previous studies, which had identified the dimensions of Chinese Paternalistic leadership (Authoritarian leadership, Benevolent leadership, and Moral leadership).

-The Biographical section set out to gather information about the participants' demographic characteristics.

The statistical analysis was carried out by means of the SPSS program. The internal accuracy of the measuring instruments was determined by the Cronbach-alpha coefficients (Cronbach, 1951). Descriptive statistics involved the use of frequency tables to obtain the profile of the sample. Parametric tests (Cronk, 2017) were used to determine the significant levels between the results of the Zulu and Chinese group regarding cultural dimensions and the perceptions of leadership behaviours. Correlation analysis was used to describe the relationships between the cultural dimensions and the perceptions of leadership behaviours (Bryman, 2008; Cronk, 2017).

The qualitative data were gathered through semi-structured interviews (Corbin & Strauss, 2008) and they supplemented the statistics with both the personal experiences of Chinese managers, and with their views and attitudes of the relevant factors. Semi-structured interviews have been shown to be superior to other forms of interviews by having a comprehensive set of questions to be answered, and commonly used, in investigating a topic that is little discussed (McDermott & Sokolov, 2009). Interviews were conducted with 30 Chinese managers. The specific criteria for selecting the interviewees included: (1) working with at least three Zulu subordinates; (2) working in South Africa for a period of six to eighteen months; (3) leadership experience in China; and (4) availability for the research interview.

Qualitative data analysis is “the act of giving meaning to the data” (Corbin & Strauss, 2008, p. 64). According to Saunders, Lewis, and Thornhill (2009), the creation and classification of data into correct categories and the identification of the relationship between different data categories are critical. In this research, the qualitative data analysis followed three main phases: (1) the use of codes to mark key points from transcripts, (2) the grouping of related sets into key concepts, and (3) the creation of the theory categories. The researcher used open coding, axial coding and selective coding techniques (Saldana, 2013), in order to define the important concepts from the transcripts of the interviews, to compare the concepts and themes, and then to use the recurring themes and important concepts to draw the theoretical conclusions.

1.10 Thesis Structure

Figure 1.3 gives a graphical view of the structure of this thesis. A more detailed outline of each chapter is given below:

Chapter 2 discusses the related hypotheses and the earlier literature to locate this work within what is currently understood about the subject. This work is positioned at the intersection of leadership and culture. Therefore, the review starts with a general overview of the leadership sector; and it then goes on to include a study of national culture and measurement. The focus is then returned to leadership by exploring the role that culture plays therein.

Chapter 3 presents this study's analytical methodology, including the empirical method used to investigate the research questions. Thereafter, the specifics of research procedure, a description of the analytical method, and the validity and reliability of the instruments are presented and discussed below. Ultimately, it discusses the ethical concerns concerning the use of human subjects.

Chapter 4 deals with the analysis of the empirical results of this document, which include the demographic information and the research findings. The results are addressed by answering the research questions, respectively. The evidence found goes a long way to support the suggested ideas.

Finally, the conclusions of the research study are presented in Chapter 5. The present research's methodological and theoretical results are explored, as well as the study's limitations. This chapter concludes with the recommendations for further research, in order to fully appreciate and deal with the intercultural experiences.

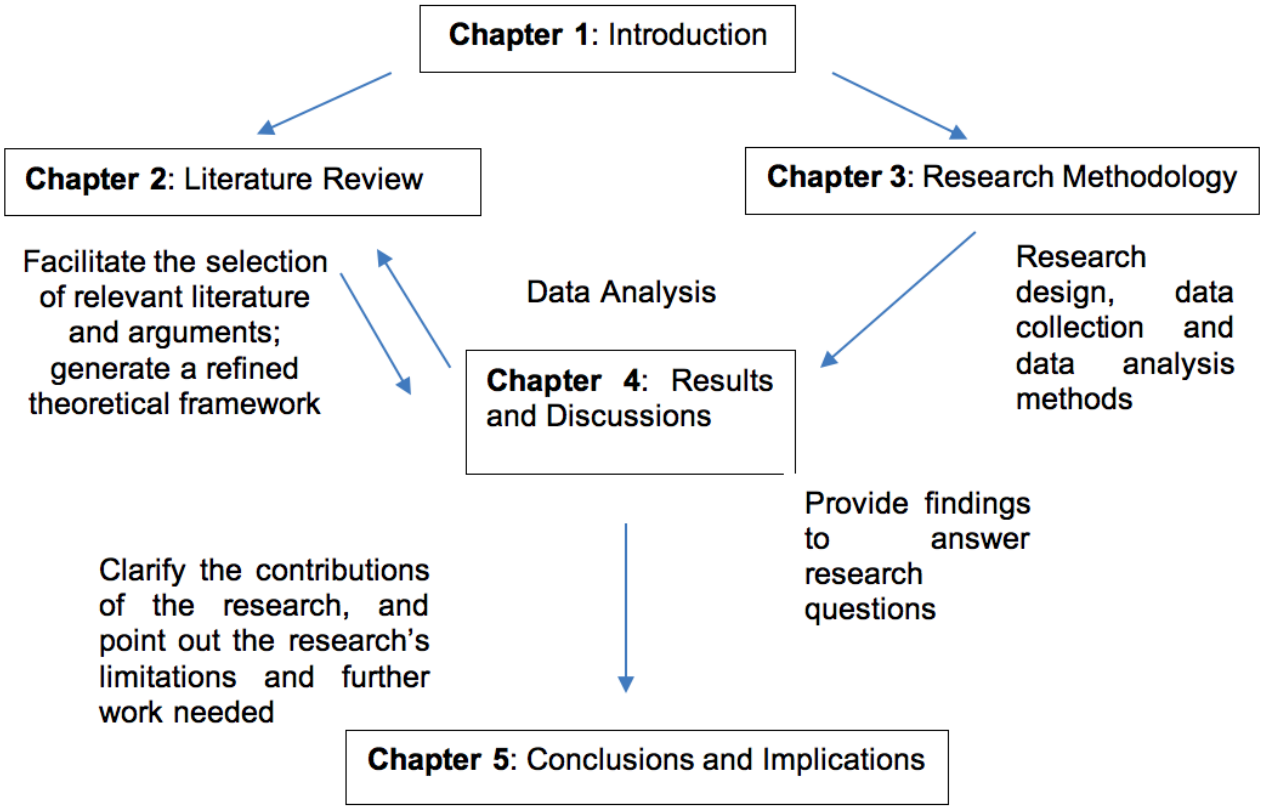


Figure 1.3 The structure of this thesis

Source: Author

2. THE LITERATURE REVIEW

The previous chapter highlighted the effects of globalisation on emerging economies; and the question was raised as to how Chinese managers should negotiate the balance between traditional ways of leading organizations and the different cultural values. To give a theoretical basis for the investigation of this study into how to adapt a Chinese leadership style to South African Zulu culture, the primary aim of this chapter is to review the existing literature and to provide background information on the theoretical and the methodological approaches for the current research study (Bryman, 2008). As noted in Chapter 1, the global appetite for intercultural co-operation has put increased pressure on Chinese organizations to think outside the box. Contextually, this chapter proceeds from a historical perspective, describing the research findings on leadership theories, national culture, and the overlap between leadership and culture.

The chapter is structured into three main sections: the first section is concerned with the leadership theories and the various approaches to understanding them, including the Qualities/Traits Approach, the Behavioural Approach, the Contingency–Situational Approach, and the Transformational Approach; the second section addresses the concept of culture, beginning with definitions, levels of analysis, and Chinese and South African Zulu cultural philosophies, before a discussion of the frameworks for measuring culture; in the last section. The topics of the previous sections are put together in a debate on cultural leadership. The review presented in this chapter helps to contextualize and lay the foundations for the research questions and the hypotheses tested in this study.

2.1 Leadership Theories and Leadership Styles

Bass (1990) claimed that leadership is a universal phenomenon that is essential to the operations of all social organizations (Wren, 1995). According to Stogdill (1974), leadership is a sophisticated and modern concept, and “there are almost as many different definitions

of leadership, as there are persons who have attempted to define the concept" (Stogdill, 1974, p. 259). For example, Mann (1959) defined leadership in terms of the traits; House (1971) defined it in terms of role development or clarification; while Lord and Maher (1991) defined it in terms of social perceptions. Rost (1993) conducted one of the most comprehensive reviews of leadership definitions (Cancelleri, 2007). He described the need for a definition to include sufficient elements and to be usable by practitioners, as well as by scholars. Collectively, research provides concepts central to the phenomenon: (a) process, (b) influence, (c) group, and (d) common goals.

This research thus treats leadership as a multi-dimensional process whereby a group of people are motivated to fulfil a specific task, or to reach a specific goal (Northouse, 2001). Evidence of relationship between leadership effectiveness and organizational success has given impetus to conceptualizing leadership and the development of leadership "theories". Due to its complex and variable nature, scholars have tried to understand leadership through different approaches to study this subject (Mullins,2010) (see Table 2.1).

Table 2.1 Summary of the various Approaches to Leadership

Qualities/Traits Approach	The lists of traits or qualities which distinguish leaders from followers. For example, Jenkins (1947) summarized two groups of traits: emergent traits such as height and intelligence, and effectiveness traits, such as initiative and sense of responsibility.
Behavioural Approach	The approach, also linked to role modelling, concentrates on what leaders actually do and each individual has a distinct style that is the most satisfactory.
Contingency - Situational Approach	Theories that apply to this school of thinking offer guidance on what constitutes successful leadership in various situations, for example the Fiedler's Model of Contingency.
Transformational Approach	The core concept here is transition and leadership in preparing and implementing changes in organisational performance.

Source: Adapted from Bolden, Gosling, Marturano, & Dennison (2003)

2.1.1 The Qualities/Traits approach

The study of organizational leadership began to take on modern implications in the 1930s, with the Qualities/Traits Approach (Northouse, 2004; Osland, Kolb, Rubin, & Turner, 2007;

Mullins, 2010). This approach assumes that leadership is innate; and that there are certain personal traits and characteristics distinguishing leaders from their followers (Bass & Bass, 2009). These traits include both physical and psychological attributes. For example, age and appearance (Stogdill,1974), intelligence (Judge, Colbert, & Ilies, 2004), and problem-solving skills (Hoffman, Woehr, Maldagen-Youngjohn, & Lyons, 2011) were found to be correlated with leader effectiveness. The assumption of the Qualities/Traits Approach is that leadership effectiveness can be attributed to certain leadership traits.

However, the obvious shortcoming of the approach is that it focuses more on the selection of leaders rather than on a leader's performance, growth and development (Hollander & Offerman, 1990). Northouse (2010) also criticized the Qualities/Traits Approach for being highly subjective; because later studies showed that leadership effectiveness results from a working relationship between leaders and followers.

2.1.2 The Behavioural/Style approach

Behavioural theories of leadership are based on the assumption that great leaders are made, not born. The aim of this approach is to identify the behavioural patterns of a leader and the effective leadership styles. Lewin, Lippitt, and White (1938/1939) conducted studies to examine how groups interact with different types of leaders concerning decision-making patterns. They distinguished three styles of leadership, namely: Autocratic, Democratic, and Laissez-faire (Manning & Curtis,2009) (see Table 2.2). The results showed that the performance of leadership function, as well as the typical behaviours of leaders would have influences on the workforce (Boga & Ensari, 2009). From the 1940s onwards, studies were conducted on the Behavioural/Style approach, in order to focus on the various kinds of behaviour exhibited by leaders (Mullinax, 2013).

Table 2.2 Lewin's Leadership Styles

Leadership Styles	Descriptions
Autocratic	Tight control over the group and its activities; decisions made by the leader.
Democratic	Group participation and majority rule.
Laissez-faire	Low levels of any kind of activity by the leader.

Source: Adapted from Manning & Curtis (2009, p. 19)

Despite the many types of leadership behaviours, researchers from Ohio State University (1945), using the Leader Behaviour Description Questionnaire (LBDQ), were able to narrow these down to the two dimensions of managerial leadership: Initiating Structure and Consideration-Initiating structure refer to the degree to which leaders define and construct their roles, and the roles of the subordinates, for achieving organizational goals. Leaders who initiate structure are task-oriented. They describe subordinate roles by criticising poor work, stressing the importance of meeting deadlines, maintaining the quality of performance and following standard procedures (Doyle & Smith, 1999; Halpin, 1957; Yukl, 2002); Consideration refers to the degree of friendliness and compassion that a leader has for subordinates. Leaders who show consideration are people-oriented. Before making important decisions, they pay attention to their staff, listen to their concerns, help them and consult with them, rather than regard them as the production unit of some means or purpose (Doyle & Smith, 1999; Halpin, 1957; Yukl, 2002).

Later, in 1964, Blake and Mouton developed The Managerial Grid Model/Leadership Grid based on behavioural theory: concern for production on the horizontal axis, and concern for people on the vertical axis (Blake & Mouton, 1964). The first number of the array refers to a leader's production-orientation; while the second number refers to people-orientation (see Figure 2.1). Blake and Mouton proposed five different leadership styles between the two extremes (later, the other two leadership styles were added, relating to the element of resilience). The model has drawn attention to the importance of leadership style (Blake & Mouton, 1964; Bass, 1990), as it recognizes that leaders need to develop certain types of

behaviour, and try to balance between them (Northouse, 2010). Although studies have shown that different leadership styles would fit different types of projects (Müller & Turner, 2007), researchers have failed to draw a clear link between leadership style and performance outcomes (Yukl, 1994). Neither is a single leadership style suitable for everyone under all circumstances (Schriesheim & Neider, 1996).

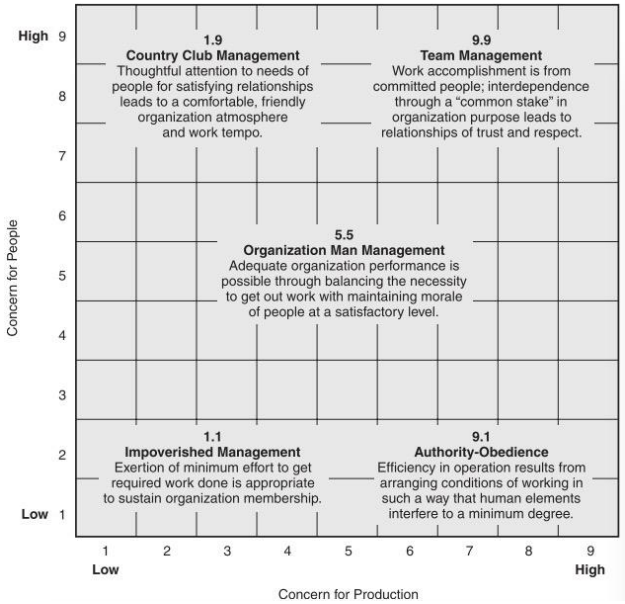


Figure 2.1 The Managerial Grid/Leadership Grid

Source: Adapted from Blake & Moulton (1964)

2.1.3 The Contingency-Situational approach

During the late 1960s, the Contingency-Situational Approach arose, which added the situation as the dominant feature of managerial behaviour (Northouse, 2004; Mullins, 2010), viewing the efficacy of leadership as a result of three interacting components: the leadership, the subordinates, and the particulars of the prevailing situation (Yukl, 1994). Fiedler (1967), the father of the Contingency model, identified three major variables that determine the favourability of a situation and which affect the leader's role and influence: leader–member relations, the task structure and positional power. Based on these three variables, Fiedler constructed eight combinations of situations; and he suggested that, as the favourability of

the leadership situation varies, efficient leadership styles would also vary (see Table 2.3). However, the contingency theory does not explain why certain leadership styles are more effective than others, or what a leader should do when their styles and the situations do not match (Northouse, 2010).

Table 2.3 Breakdown of Efficient Leadership Style

Leader-Member Relations	Task Structure	Leader's Position Power	Efficient Leadership Style
Good	Structured	Strong	Task-oriented
Good	Structured	Weak	Task-oriented
Good	Unstructured	Strong	Task-oriented
Good	Unstructured	Weak	People-oriented
Poor	Structured	Strong	People-oriented
Poor	Structured	Weak	People-oriented
Poor	Unstructured	Strong	People-oriented
Poor	Unstructured	Weak	Task-oriented

Source: Adapted from Liu (2008, p. 298)

Furthermore, the Situational Leadership Theory, short for "Hersey-Blanchard Situational Leadership Theory", suggests that leadership effectiveness depends on the context. This theory has two pillars: leadership style and the maturity level of the followers. To Hersey and Blanchard, leadership styles stem from four basic behaviours: Directing, Coaching, Supporting, and Delegating. The most successful leaders must be able to adapt their supporting or directing level by matching employees' competence in any given circumstance (Hersey & Blanchard, 1969).

The main contribution of this theory is that it indicates that leaders should be flexible in their leadership styles. Taking the perspective of the Situational Approach, Evans (1970), House (1971), House and Dessler (1974), and House and Mitchell (1974) (Rowe & Guerrero, 2013, p. 115) emphasized the relationship between the leader's behaviours and the characteristics of the followers when employing leadership styles. They introduced the Path-goal theory, which provides a set of assumptions about how various leadership styles interact with the

characteristics of the followers (see Table 2.4). The Path-goal theory is mutually beneficial to both the leader and the followers in that it raises the leader's awareness of the importance of providing supportive behaviours and actions to help the followers to succeed. However, the theory does not address the complexity of group behaviour or the different settings. For example, in the context of this study, it might be suggested that cultural values would affect the effectiveness of a particular leadership style.

Table 2.4 Assumptions about Leadership Styles and Follower Characteristics

Leadership Style	Follower characteristics
Directive leadership (high task & low relationship)	Authoritarian
Supportive leadership (high task & high relationship)	Need affiliation
Participative leadership (low task & high relationship)	Autonomous
Achievement-oriented leadership (low task & low relationship)	High expectations

Source: Author

Traditional theories of leadership attributed the efficacy of leadership to a leader's personal characteristics; and for their supporters, to the characteristics of the situation, or to an association between the two. In contrast to this, in the early 1970s, Dansereau, Graen, and Haga's vertical dyad-linkage approach provided a relationship-based model, which centred on the individual dyadic relationships between leaders and followers (Northouse, 2010). This model later became widely known as the Leader-Member Exchange Theory (LMX). It conceptualizes leadership as a process, whereby leaders maintain their positions through a series of tacit exchange agreements (Saeed, Waseem, Sikander, & Rizwan, 2014, p. 243) with their followers.

The central premise is to develop different types of relationships. On the one hand, low-LMX relationships are based on economic exchange, such as employment contracts. On the other hand, high-LMX relationships are based on social exchanges, such as mutual obligation and affective attachment (Dulebohn, Bommer, Liden, Brouer, & Ferris, 2012). According to the quality of a relationship, some followers become part of the leader's In-

group, whereas others compose the Out-group (Tajfel, 1979). In other words, the leader develops a high-quality relationship with some followers, but a low-quality relationship with others. This leads to a lack of equality within the team. However, empirical research into organizational sciences has related LMX to positive attitudes and perceptions (Seers & Graen, 1984), as well as behaviours (Liden & Graen, 1980).

Dulebohn et al. (2012) provided a comprehensive assessment of LMX as a mediator between its antecedents and following theories (see Figure 2.2). Their study revealed that LMX is a rich construct that bridges the associations. LMX theory has undergone a number of revisions since its inception; and it has been utilized as a framework for evaluating the outcomes of leader-follower relationships in a variety of professional fields.

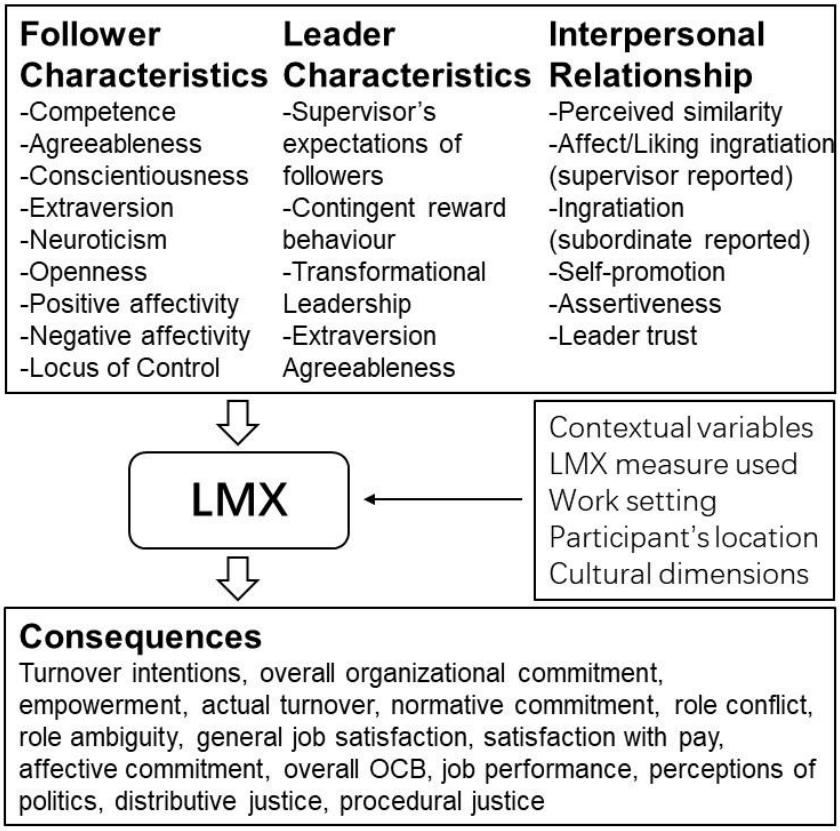


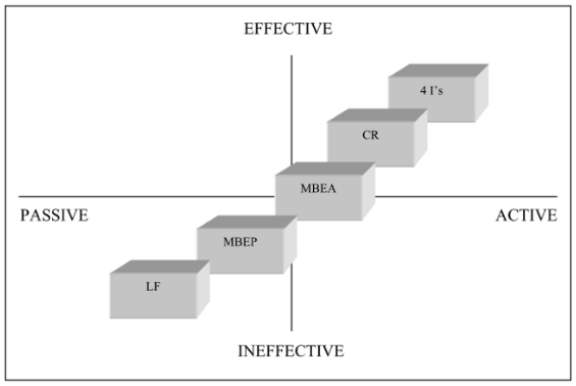
Figure 2.2 LMX Antecedents and Consequences of the Theoretical Framework

Source: Adapted from Dulebohn et al. (2012)

LMX theory, which focused on the working relationship between leaders and team members, can still be considered as a transactional approach (Hollander, 1980). The contingency models encourage leaders to adjust their actions to fit certain tasks and subordinate characteristics, while the LMX model stresses the likelihood that specific subordinates may be treated differently. Nonetheless, the relationship domain model is fundamentally different from the leader-domain model and the followers' domain model; since both the leader and the followers are active participants (Graen & Uhl-Bien, 1995). Moreover, the interactional variables, such as participant's location and cultural dimensions are regarded as being important for the desirable outcomes. (see Figure 2.2)

2.1.4 The Transformational approach

Since the 1980s, the Full-Range Leadership Theory (FRLT) has received increasing attention in the management and leadership literature (Bass & Bass, 2009). The FRLT has three components: Transactional leadership, Transformational leadership and Laissez-faire leadership (Northouse, 2004). The model is a multidimensional scale with Laissez-faire leadership at one end, and Transformational leadership at the other end, and Transactional leadership in the middle (see Figure 2.3).



N.B. LF= Laissez-faire leadership; MBEP= Management-by-exception (passive); MBEA= Management-by-exception (active); CR= Contingent reward; 4I's= Idealized influence, inspirational motivation, intellectual stimulation, individualized consideration

Figure 2.3 The Full-Range Leadership Model

Source: Adapted from Bass & Avolio (1977, p. 41)

The Laissez-faire leadership is characterized by being centred completely on the group members, with little involvement from the leaders. The main advantages of the Laissez-faire leadership are that it is encouraging problem-solving and critical thinking, while allowing complete freedom-of-action among the group members, which can lead to high levels of productivity and job satisfaction. It can be successful when working with highly qualified, and motivated subordinates (Hernandez, 2010). However, this style often results in negative employee performance and satisfaction; since it is found to be positively correlated with follower-role conflict and follower-role ambiguity (Skogstad, Einarsen, Torsheim, Aasland, & Hetland, 2007).

Transactional leadership, also known as Managerial leadership, is based on transactions between the leader and the followers (Burns, 1978; Bass, 2008). Leaders promote compliance by followers both through rewards for meeting leaders' expectations and punishments for failure or poor effort (Den Hartog, Van Muijen, & Koopman, 1997; Odentunde, 2005; Boonzaier, 2008). Bass and Avolio (1997) observed the three components of Transactional leadership: contingent reward, management by exception and active management by exception or passive involvement (see Table 2.5). The style of transactional leadership uses the Path-goal paradigm, which focuses on how the leader affects the followers ' views of job expectations, goals of self-development, and the directions of goal realisation. Therefore, it is seen as a contributor to success in job-based employment and one in which many complex tasks must be completed (Bass, Avolio, Jung, & Berson, 2003). However, enthusiasm and commitment are not likely; as the exchange relationship tends to be shallow and temporary (Burns, 1978; Yukl, 2006). Additionally, Transactional leadership has been criticized for using a one-size-fits-all approach (Yukl, 2011) that ignores contextual and situational factors.

Table 2.5 Components of Transactional Leadership

Components	Explanations
Contingent reward	Leader clarifies targets and rewards/punishments to followers.
Management by exception active	Leader tracks errors and anomalies actively, and takes corrective action where appropriate (Mesu, 2013).
Management by exception passive	Leader behaves passively and corrects followers after mistakes and deviances occur

Source: Adapted from Bass & Avolio (1997)

Different from traditional leadership theories that tend to understand the role of a leader as simply managing subordinates by defining tasks to achieve goals, the Transformational approach is the type of leadership style that can provide new visions and inspire followers during crises or organizational change (Beukman, 2006). Burns (1978) first introduced the concept in his treatment of political leadership. He (Burns, 1978, p. 20) defined Transformational leadership as a process in which "leaders and their followers raise one another to higher levels of morality and motivation". Later, Bass (1985) and Avolio (1990) modified and spread the concept into organizational psychology and management (Jung & Sosik, 2002). The revised four dimensions of Transformational leadership are: charisma or idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Avolio & Bass, 2004) (see Table 2.6).

Further empirical studies have suggested that Transformational leadership has a remarkably positive influence on CEO success (Jung, Wu, & Chow, 2008), organizational performance (Zhu, Chew, & Spangler, 2005), employee commitment (Cassard & Hamel, 2008), and job satisfaction (Frazier, 2013). Despite the criticism that a Transformational leadership style manipulates associates with behaviour-modification techniques (Gill, 2002), it has now spread into all sectors of Western societies; and it is now seen as one of the most effective styles of leadership (Cheng, Chou, Wu, Huang, & Farh, 2004; Sheer, 2010; Lau, 2012; April, Kukard, & Peters, 2013).

Table 2.6 Dimensions of Transformational Leadership

Idealized influence	Idealized attributes: leaders build respect and trust by displaying a sense of competence. Idealized behaviours: leaders build respect and trust by acting consistently according to an internal belief system. (Bass & Avolio, 2000)
Inspirational motivation	Leaders motivate followers towards the organization's mission and vision (Northouse, 2004).
Intellectual stimulation	Leaders promote innovative ideas and involve followers in opportunities and issues (Bass & Avolio, 2000).
Individualized consideration	Leaders pay attention to followers' individual needs for growth and achievement (Bass & Bass, 2009).

Source: Author

2.1.5 The Chinese leadership style

During the first decade of the 21st century, we have witnessed how private enterprises have exploded and become the main driving force of economic growth in China. Along with the growing economy, the number of studies interested in Chinese organizational leadership is increasing (Cheng et al., 2004). On the one hand, China as one of the three largest economies in the world, draws much attention for the rapid development and successful economic transformation since 1979. On the other hand, traditional Chinese management ideas together with China's adaptation to Western principles, have been viewed as the key to global business success (Gao et al., 2011; King & Zhang, 2014).

Although studies have revealed that modern Chinese leaders have adopted Western theories and practices (Zhang, Chen, Chen, & Ang, 2014; Tsui, Wang, Xin, Zhang, & Fu, 2004), scholars have discovered a distinct management/leadership style called Paternalistic leadership (PL). This is prevalent in Chinese organizations (Sheer, 2010). Many researches on Chinese organizational leadership have applied an emic (or indigenous) approach (Cheng et al., 2004). The claim of PL explicitly for Chinese management styles began with Silin's research in 1976. According to a year's observation and interviews of a Taiwan company, Silins found Chinese managers to be directive, to have wielded centralized authority, and to have maintained social distancing from their subordinates (Cheng et al.,

2004). Redding's (1990) study of Chinese family-owned businesses in the United States have confirmed the findings of Silins (1976) that Chinese managers appeared to include personal considerations in decision-making and to expect subordinates to be loyal to them. Furthermore, beyond family businesses, Cheng et al. (2004) demonstrated that PL has a significant impact on subordinates' response compared to Western leadership styles.

Paternalistic leadership was defined as "a style that combines strong discipline and authority with fatherly benevolence and moral integrity" (Farh & Cheng, 2000, p.94). According to an extensive review of the previous literature, Farh and Cheng (2000) proposed a three-dimensional model of PL, breaking it down into three distinct elements: Authoritarianism, Benevolence, and Morality (see Table 2.7).

Table 2.7 Dimensions of Paternalistic Leadership

Dimensions	Descriptions
Authoritarianism	Refers to the practice of leaders having absolute control over subordinates (Sheer, 2010) and requiring unquestioned obedience (Farh, Liang, Chou, & Cheng, 2008).
Benevolence	Refers to the practice in which leaders display an individualised concern for the personal and family well-being of subordinates (Pellegrini & Scandura, 2008).
Morality	Refers to the practice in which leaders demonstrate superior moral character and integrity by not acting selfishly, but leading by example, evoking the respect and the loyalty of subordinates to their leader (Pellegrini & Scandura, 2008; Farh et al., 2008).

Source: Author

According to LMX, which focuses on the dual relationship between leaders and members, effective leadership would result being when leaders and followers maintain a high-quality relationship (Graen & Uhl-Bien, 1995). Compared to Western leadership styles, PL has a uniting effect upon subordinates' responses (see Figure 2.4 and Figure 2.5).

- Authoritarianism reflects the typical cultural characteristics of Chinese society, such as the respect for social hierarchical relationships stemming from Confucianism (Westwood, 1997). It can oblige followers to comply through triggering fear in them, in contrast to the authoritarian leadership in Western

cultures, where the power comes together with leadership positions within the organization (Farh & Cheng, 2000).

- Scholars have proposed that Authoritarianism would reinforce job performance; however, negative relationships may occur between Authoritarian leadership and the intention to stay (Cheng et al., 2004), positive emotions (Wu, Huang, Li, & Liu, 2012), and organizational citizenship behaviours (Chen et al., 2014) have also been found through empirical research.
- Benevolence is similar to the Western construct of “individualized consideration” (Bass, 1985); but it focuses more on long-term orientation within the job and on the subordinate’s personal issues (Cheng et al., 2004; Pellegrini, Scandura, & Jayaraman, 2010). Followers are more likely to feel deeply grateful and obliged to reciprocate (Tsui & Farh, 1997).
- Morality is often related to ethical leadership, which is “the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making” (Brown, Treviño, & Harrison, 2005, p. 120). Ethical leadership, however, stresses that ethical leaders are role models for followers, who ultimately participate in ethical decision-making and pro-social behaviours (Brown et al., 2005); while Morality is expected to increase followers’ respect and to encourage imitation from the subordinates (Yang, 1957).

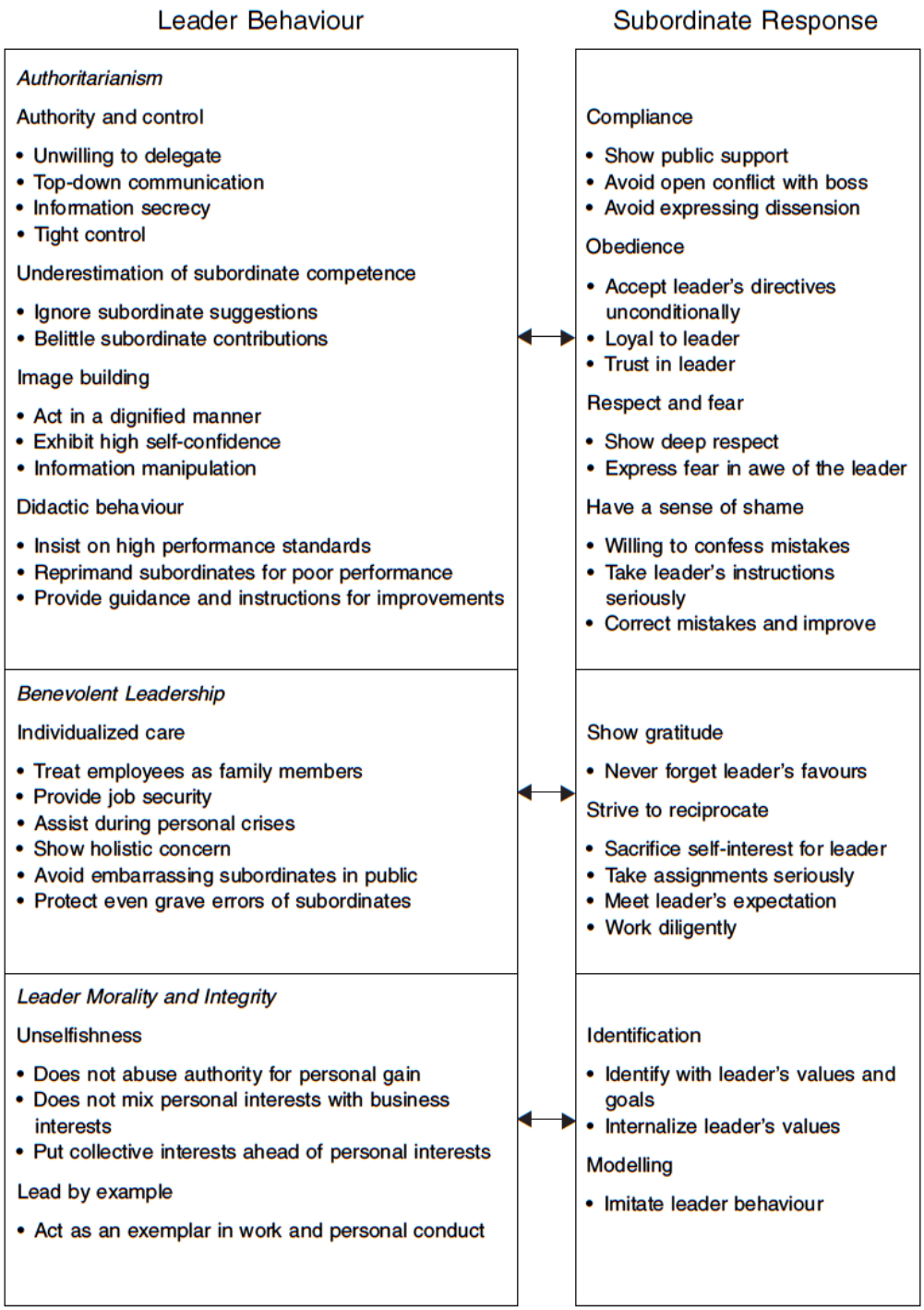


Figure 2.4 Paternalistic Leader Behaviour and Subordinate Response

Source: Farh & Cheng (2000)

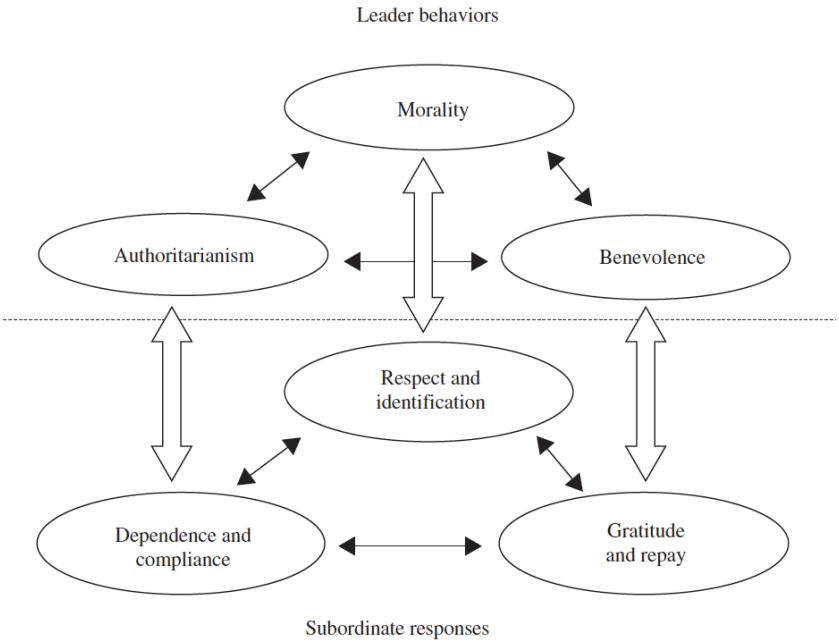


Figure 2.5 Paternalistic Leadership and Subordinate Responses

Source: Cheng et al. (2004)

PL is a highly directive style of leadership; and it is highly status-orientated, supportive and involved in non-working lives. It has been found to be prevalent and effective in most Asian countries (Kanungo & Mendonca, 1996; Dorfman et al., 1997; Dickson, Den Hartog, & Mitchelson, 2003). For example, researchers found PL had a significant positive effect on job satisfaction in India (Pellegrini, Scandura, & Jayaraman, 2010) and positively related to employee outcome in the banking sector of Pakistan (Anwar, 2013).

In considering the cultural context of leadership, Bass (1990) proposed that LMX may be manifested in the development of a paternalistic relationship between the leader and the subordinates. Referring to Figure 2.3 (LMX's antecedents and consequences: the theoretical framework), it shows that contextual factors exist as moderating effects between follower characteristics, leaders' characteristics, interpersonal relationships, and the outcomes of the exchanges (consequences). In this particular study, this variable of culture presents an interesting research theme.

According to April and Smit (2010, p. 73) “Historically, the flow of management and diversity theory, relating to multinational companies, has been from mainly Western (Anglo, Franco, American) roots to developing/emerging economies”. As a result of rapid trade and ideas globalization over the last few decades, leadership, workplace relations, employee engagement and, in fact, the very notion of human nature have been addressed in terms of an implicit standard that is primarily White, primarily male, and primarily Western. Much of Asia and Africa have become disillusioned with the imported, often contextually irrelevant, and erroneous assumptions that accompany the uncritical adoption of these Western leadership, management and employment practices (Mendelek-Theimann, April & Blass, 2006). As a result, there is an increasing need to better understand and adopt more appropriate managerial- and workplace practices in international interactions (Hartel, 2015). Generalised local or indigenous concepts of leadership and management in China and Africa have been identified and compared to Western approaches in previous studies (e.g., Evans, Hau, & Schulli, 1989; Martinsons & Davison 2007; April & Shockley, 2007) (see Table 2.8).

Table 2.8 Comparison of Western, African, and Chinese management styles

	Western	**African**	**Chinese**
Value	•Capitalism (Nkomo, 2011) •Individualism	•Ubuntu •Community collectivism	•Confucianism •Personalism
Structure	•Flatter hierarchy (Evans et al., 1989)	•Flatter hierarchy	•Hierarchical and conformity
Decision-making	•Participative (Evans et al., 1989)	•Participative •Consensus-seeking (indaba)	•Autocratic and directional (Martinsons & Davison 2007)
Manager-Member relation	•Contract and flexible (Evans et al., 1989)	•Community members	•Guanxi (Chen & Tjosvold, 2007)
Communication	•Task approach (Mackinnon, 2002)	•Storytelling	•Top-down (Farh & Cheng, 2000)

Source: Author, and adapted from April & Shockley (2007)

It is clear that there are discrepancies among these approaches – effective managerial practice is not universal (e.g., Neelanavil, Mathur, & Zhang, 2000), and the specific culture

of a society is a salient factor that should be taken into account (Evans et al., 1989). When considering the values of communalism and reciprocity, so important within African societies, Mutabazi (2006) proposed a circulatory model for management in Africa: it seeks to promote the collective existence, cohesion and harmony in social relations and the relationship between humans and nature, rather than emphasize competition among individuals such as in the Western culture (Evans et al., 1989) or sacrificing oneself for collective interests such as in the Chinese culture (Lutz, 2009). According to April and Smit (2010), 'personal relevance' is the degree to which employees can identify their perspectives and values in their workplace relations, discussions and ways of working, particularly with their immediate managers. April and Smit (2010) further claim that the ways in which African workers work and engage others are connected to who they are, their extended families and communities, what they care about, how they perceive and know, what has valency for them, and how they are able to contribute and move forward. As such, it becomes imperative for Chinese managers to appropriately adapt their leadership styles to the South African working context.

2.2 The Meanings of Culture

Survival is human nature and the ultimate goal of evolutionary life (Matsumoto, 2007). In order to achieve this goal, humans constantly struggle against nature to meet their biological needs, such as breathing, eating, sleeping, and staying healthy (Bowlby, 1969; Buss, 2001; Sheldon, 2004). Different environments may introduce different problems. Meeting those needs is largely dependent upon the extent to which people can adapt to their specific environments. Fortunately, humans do not need to create entirely new solutions in every cycle of life, since we are naturally social animals. Instead, humans can survive by using the power of groups (Buss, 2001; Matsumoto, 2007). Groups create solutions to problems caused by the ecological environment of the group. Hence, the solutions created by groups

form the basis of culture (Matsumoto, 2007). In other words, culture emerges as groups use a set of ways to survive (see Figure 2.6).

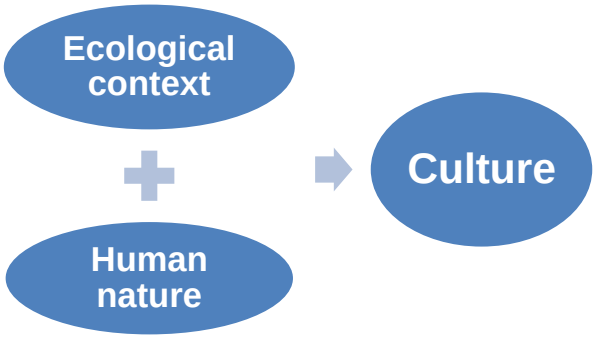


Figure 2.6 The Emergence of Culture

Source: Adapted from Matsumoto (2007)

The term “culture” derives from the Latin “colere”, which means cultivation and nurture (Zimmermann, 2017). It appeared first in its current sense during the eighteenth century in agriculture or horticulture. During the nineteenth century, the term ‘culture’ developed to refer to many things, from the betterment of the individual to the fulfilment of national aspirations. Later, culture became a central concept in anthropology during the twentieth century. As the term is used in different situations, there are many ways of looking at culture and many interpretations of its meaning (Apte, 1994). In 1952, the American anthropologists, Kroeber and Kluckhohn, attempted to interpret the concept of culture by collecting over 160 definitions of culture. They classified these definitions into seven groups on the basis of principal emphasis: Descriptive, Historical, Normative, Psychological, Structural, Genetic, and Incomplete definitions. In 2002, Straub, Loch, Evaristo, Karahanna, and Srite further identified three categories of definitions for culture:

The first category was based on values. Hofstede is one of the most well-known followers of this stream. He defined culture as “the collective programming of the mind, which

distinguishes the members of one group or society from those of another" (Hofstede, 2001, p. 2). This definition highlights the relationship between societal culture and individuals.

The second category of definitions of culture is based on its problem-solving aspects. These definitions focus on the outcome of culture and what it can accomplish. Schein was a case in point. He explained culture as "the sum total of all the shared, taken-for-granted assumptions that a group has learned throughout its history" (Schein, 1999, p. 28). Kluckhohn was also responsible for this theme when conducting cross-cultural research (Straub et al., 2002; Staeheli, 2003). Kluckhohn and Leighton (1946) claimed that culture consists of ways of "thinking, feeling and reacting that are characteristic of the ways a particular society meets its problems at a particular point in time" (Kluckhohn & Leighton, 1946, p. 28).

The third category consists of general all-encompassing definitions. British anthropologist Edward Tylor (1870) gave a list of words for the definition of culture: "…that complex whole which includes knowledge, beliefs, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society" (Tylor, 1870, p. 1, cited by Avruch, 1998, p. 6; Spencer-Oatey, 2012).

Not providing a definition seems to be an accepted practice among those scholars who discuss culture; because giving a precise and universal definition is not an easy task. In general, the literature offers multiple suggestions for describing culture: (1) culture is not right or wrong. Each culture has its own ways of doing things; (2) culture is not about individual behaviour. It is the shared notions and collective behaviours of each society; and (3) Culture is not inherited. People are not born with a set of values. Instead, we learn and acquire ways of thinking and behaving from our social environment (Singh, 2012).

Therefore, the meaning of culture that is used in this research study refers to a set of values and related attitudes that are manifested in practice, shared by a particular group of people,

and that are learned and sustained. Because in this meaning, values are the core concepts to understanding group differences; this is well associated with the research questions that investigate cultural differences in how workplace interactions are viewed.

2.3 The Culture Onion and the Levels of Analysis

Herman (1977) proposed the classic iceberg model of viewing culture: the ten percent of the iceberg above the water level contains noticeable cultural elements, such as for example, languages, dresses, and architectures; while the 90% of the iceberg that remains underneath the water and unseen represents the hidden cultural elements, for example, feelings, attitudes, and values. This model illustrated that many important cultural contexts may not be readily apparent, and the visible part is the expression of the invisible part; while the invisible part is the powerful foundation of the visible part (Herman, 1977). Schein (2004) is one of the supporters of this theory. He claimed that not differentiating the levels at which culture manifests itself causes some confusion about the definition of culture. Therefore, it is necessary to look at the cultural levels and how these influence the actions of individuals in different situations (Hollensen, 2001).

One popular model to explain the layers of culture is known as the Onion analogy. Culture is like an onion with several layers surrounding the core. Johnson, (2009); Fang, (2010) (see Figure 2.7). Hofstede (1991) proposed the model as a set of four layers, each of which encompasses the level beneath, as it depends on this level, or is a result of the deeper level, from the outside inward:

Symbols – languages, gestures or other artefacts that carry a special meaning, such as Apple or Louis Vuitton, we may relate to technology or luxury.

Heroes – people who act as role models in the society or even as an image that has an influence on the culture, such as Dracula, a fictional person who led to a fear of vampires in the Western world.

Rituals – behaviours or activities that are carried out for their own sake and are considered socially essential (Hofstede, 1991), such as ways of greeting: Germans like to shake hands, while Malays tenderly touch fingertips and point to the heart.

Values – the deepest manifestations and assumptions, which represent the ideas that people have about how things "ought to be". For example, Mahomedans believe in Allah, angels, envoys, classics, pre-existence, and the after-world.

(Dahl, 2003)

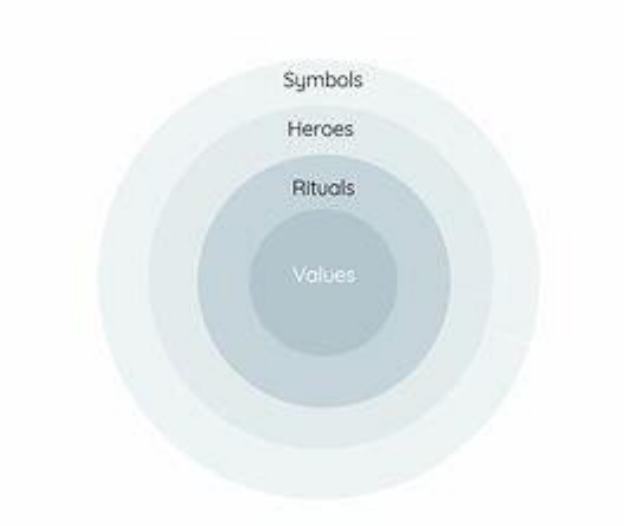


Figure 2.7 The "Onion" Metaphor of Culture

Source: URL: https://news.hofstede-insights.com/news/what-do-we-mean-by-culture

In the onion model, the outer layers (symbols, heroes, rituals) consist of the visible features of a culture; while the inner layers (values) represent the core of the culture. While the outer layers of the onion come and go, the core (values) stay firm (Hofstede, 1991). In other words, a value system is seen as a relatively permanent perceptual framework that influences an individual's behaviour (England, 1978). Furthermore, in studies of how values in the

workplace are influenced by culture, Hofstede summarized four levels of culture: National culture, Business culture, Organizational culture, and Individual behaviour (Hofstede, 1997) (see Figure 2.8).

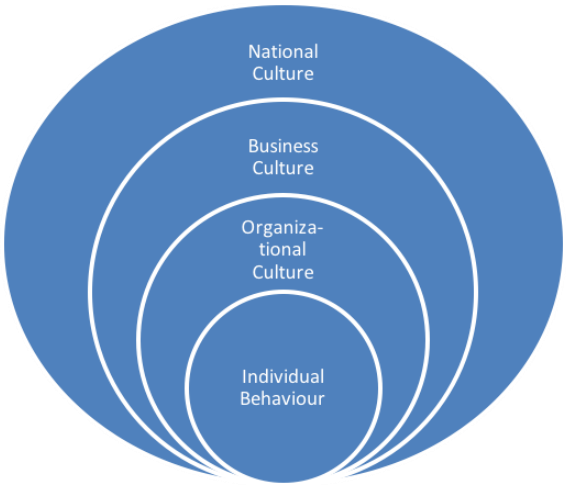


Figure 2.8 Levels of Culture

Source: Hollensen (2001)

In this model, national culture and its affiliations – regional, religious, ethnic, and linguistic culture – constitute the highest levels of the hierarchy. It is reported that national culture is acquired during childhood and cannot be changed. A good example is the immigrants or the expatriates, who live in another country, but retain the ethnic culture of their home country (Karahanna, Evaristo, & Srite, 2006). As for business culture, it is known that different industries have their own specific cultures. For example, compared to the manufacturing industry, a steep hierarchy has been found in the construction industry (Brockmann & Birkholz, 2006).

Organizational culture is the “social or normative glue that holds an organization together” (Smircich, 1983, p. 344). People who work for a company are very much impacted by its organizational culture (Hollensen, 2001). However, Hofstede argued that organizational culture can only influence attitudes or behaviours; but it has little influence over values or assumptions (Hofstede, 2001). Different levels of culture have both hierarchical and

horizontal relations to each other. Individual behaviour does not represent another layer of culture; but it is the ultimate product of the joining force of several cultural levels.

House et al. (2004) suggested that the criteria used to differentiate cultures often depend on the preferences of the researchers and the issues under study. This study aimed to help organizational managers, who were Chinese nationals and working in a South African Zulu cultural work context, appreciate the leadership adaptation challenges, and ultimately re-evaluate their leadership practices, when working in South Africa. The purpose is not only to look at work-related behaviours, but to uncover and understand the reasons for them at the value level. The values-based approach to culture has been predominantly adopted in cross-cultural studies that compare national cultures (Leung et al., 2002).

According to Hofstede, national culture, characterized by a strong and long-term influence on its members' value system (Hofstede, 1997), is best embodied in the values its people hold. As such, when conducting cross-cultural research, the societal or national culture is the most widely analysed (Hampden-Turner & Trompenaars, 2000; Hofstede, 2001; House, Javidan, Hanges, & Dorfman, 2002). Examples include research in communications (Ryan, 2011; Kim & Mattila, 2011), management practices (Staeheli, 2003), and consumer behaviours (Pauwels & Ruyter, 2005; Jahandideh, Golmohammadi, Meng, O'Gorman, & Taheri, 2014).

Thus, to examine cultural differences between Chinese and South African Zulu people, the focus of this research study is on the level of national cultures.

2.4 National culture and values

In the book "Culture's Consequences: International Differences in Work-Related Values", Hofstede (1980) devoted himself to the study of culture at the national level. He undertook an international survey programme of IBM employees from 72 countries between 1967 and

1973. The study focused on country differences in the employees' responses. Behavioural differences between nations and ethnic groups are usually attributed to corresponding cultural differences (Chuah, Hoffmann, Jones, & Williams, 2009; Camerer, 2003). There is ample empirical evidence that national cultures vary and can lead to different behaviours. For example, Laurent's study (1987, p. 17) suggested that "managers from different national cultures hold different assumptions on the nature of management, authority, structure and organizational relationships."

Studies have shown that employees ' perception of jobs, how they view work, and how they expect to be treated vary from culture to culture (Festing, 1997; Kreitz, 2008). With the flow of globalizing processes, national culture plays an increasingly important role in business and the interconnectedness of people across the world.

National culture has been defined as the learned values, beliefs and assumptions that distinguish between one group of people and another (Hofstede, 1991). Figure 2.9 illustrates the relationship between the layers of culture and the levels of cultural analysis. We can see that the practices expressed in rituals, heroes and symbols are externally visible; but they have cultural meaning only to insiders. The cultures of different levels (national, business, and organizational) interact with each other, with values as antecedents; and ultimately, they influence the individual's actions and behaviours (Karahanna et al., 2006). Particularly, in this research study, the cross-cultural context is between Chinese and Zulu individuals.

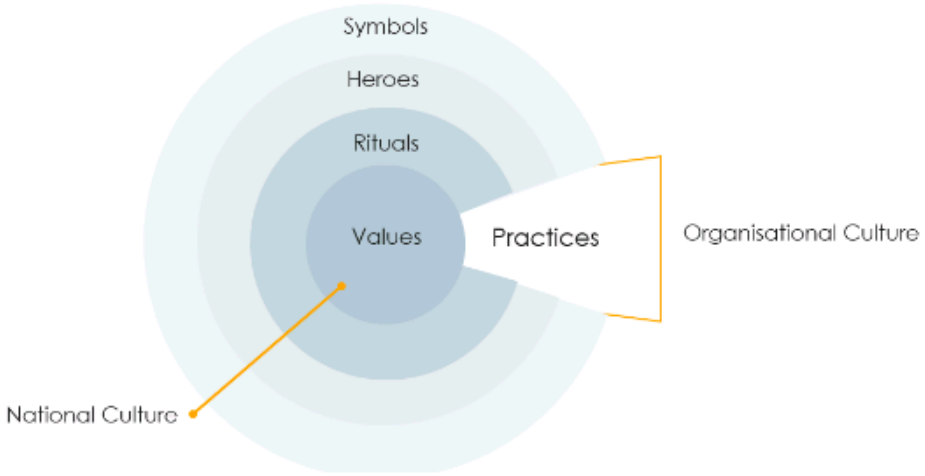


Figure 2.9 The Different Levels of Cultural Analysis

Source: URL: https://dispatcheseurope.com/kyle-hegarty-5-tips-for-successfully-managing-a-global-team/different-levels-of-culture/

2.5 South African Zulu Cultural Philosophies

Zulu people are Nguni-speaking people's descendants, whose oral tradition is rich, and whose written history can be traced back to the 18th century (Mahoney, 2012). In the language, isiZulu, which is spoken by over 18% of the South African population (Mtshelwane,2016), 'Zulu' means 'heaven' or 'sky'; it means people came from heaven (Ngwane, 1997). The Zulu group was centred on the authority of a king in its history: Zulu people went to war against the British colonials and established a single powerful kingdom, with Shaka as King (Mtshelwane, 2016). The Zulu culture has undergone a long process of evolution, from the pre-colonial era to post-Apartheid, since it evolves in accordance with social changes, such as the political structure, economic development, and the educational system (Mazibuko, 1993). However, the philosophy, the ideological basis of the culture, has nonetheless continued uninterruptedly; and people are guided and influenced by those philosophical thoughts right up until the present (Mtshelwane, 2016).

2.5.1 Traditional cultural philosophies

Among the Zulu people, the belief in the potency of their ancestors, who are the source of power and the souls of the people, has always been strong. Zulus believe in a long life after death; and the belief that one goes back to relatives and friends who have gone before through death (Ngubane, 2019). Ancestral spirits would return to the world in the form of dreams or diseases. Ancestral spirits are, therefore, important in Zulu religious life (April & Forster, 2020). This traditional worldview is symbolically expressed in ritual activities. Sacrifices and offerings are made for the ancestors; if the ancestors are appeased, they would have a significant positive impact on people's lives. Failure to do so could irritate the ancestors and cause misfortune, such as the death of a family member (Dube, 2011). Thus, the ancestors should always be respected and cared for. Beliefs in ancestral spirits have important influence on Zulu culture, which encourages people to show respect to family members and traditions, particularly elders and those in authority, and make connections to others, by attending ritual activities (Ngubane, 2019).

"Ubuntu" is a Nguni word from southern Africa, which means "personhood" or "humanness" (Kamwangamalu, 1999; Nussbaum, 2003). Although the word Ubuntu has slight differences in pronunciation in several regions. For example, people of the Sukuma in Tanzania may use the word "Bandu"; nevertheless, Ubuntu has served as the spiritual foundation of nearly all southern African societies (Bangura, 2005; Newenham-Kahindi, 2009).

A South African sociolinguist defined Ubuntu as "the quality of being human. It is the quality, or behaviour of 'ntu' or society that is sharing charitableness and co-operation. It is a spirit of participatory humanism" (Nussbaum, 2003, p. 2). Bangura (2005) identified three major tenets of Ubuntu: (1) Ubuntu is certainly religious; and it implies deep respect and tolerance for religious beliefs and practices (Religiosity); (2) Ubuntu shows genuine respect for individual rights and cultural values and honest recognition of cultural differences

(Consensus); (3) Ubuntu emphasises the value of the individual in society; and it encourages people to learn from others (Dialogue).

In the Zulu language, Ubuntu presents a distinctive worldview of personhood, identities, community, and the responsibilities to others (Chaplin, 1996). “The Zulu culture may put a great deal of effort in maintaining healthy relations with others, showing respect to each other and to share health and status with their fellow community members. This is also a strong premise for the concept of Ubuntu” (Mtshelwane, 2016, p.61). Zulu culture has been described as collectivist (Hofstede, 1980; Rudwick & Posel, 2014): the explanation of Ubuntu spirits in Zulu language, umuntu ngumuntu ngabantu (a person is a person through other people), stresses the importance of community and relationships with its members; the frequent expression bazothini abantu (what will the people say?) shows that Zulu people are concerned with other peoples’ opinions and views (Rudwick & Posel, 2014).

Ubuntu has also been introduced as a new management concept over the last few decades (Mbigi & Maree, 1995; Theimann, April, & Blass, 2006). Mangaliso (2001) discussed the characteristics of Ubuntu in the workplace in terms of relationships with others, communication, decision-making, attitudes towards time, productivity and efficiency, leadership and age, and belief systems. For instance, in the classical Western management textbooks, the decision-making process is linear: the definition of the problem, determination of the causes of the problem, the generation of alternative solutions, the selection of the best solution, and the implementation of decision-making. However, in the Ubuntu context, the process is circular. Because the purpose of decision-making is to maintain harmony and to reach consensus; consequently, diversity of vision is always encouraged. Therefore, even more time will be taken during discussion, because solutions based on consensus decision-making in the African Ubuntu style are often more successful in the implementation phase (Mangaliso, 2001).

Many authors believe that the African management concept should also be based on the aspects of the philosophy of Ubuntu (Mbigi, 1997; Jackson, 2004; Sigger, Polak, & Pennink, 2010; April & Peters, 2011) – for any organization to achieve the goal of effective management of Southern African workers, such as the Zulu employees in this study; thus, the philosophical thought system of Ubuntu cannot be despised or simply ignored.

2.5.2 Christianity

Dreyer (1980) identified Christianity as one of the far-reaching, influencing religions on Zulu culture. After the beginning of British colonial rule of Natal in the mid-to-late 19th century, the Zulu people encountered European cultures, which had a radical effect upon Zulu life and culture. The African delegates found themselves caught in an area of dualism: traditional philosophies and Western philosophies. Significantly, Christianity became part of their lives; and it has significantly influenced the Zulu people. According to Kotze and Loubser (2018), Zulus have softened in their traditionally conservative attitudes towards many controversial practices. The public has gradually accepted the values of liberalism.

However, although African Christianity presents an essential area for those who seek to understand the culture of modern Zulus, the ancestral beliefs are far from gone. Instead, there has been a mixing of traditional beliefs and Christianity (Hendriks & Erasmus, 2005; April & Forster, 2020). Urbanites found themselves practising the African way of life; but they also adopted modern principles, which were foreign and Western (Masango, 2006). Even though parts of current Zulu culture have been modernized, most Zulus still hold on to the culture from the earliest times (Dube, 2011). For instance, even when converted to Christianity, Zulu people are still clinging to ancestral spirits (Ngubane, 2019). In other words, it is traditional values that are embedded in Zulu people's belief systems and behaviour patterns in both ancient and modern society.

2.6 Chinese Cultural Philosophies

With China being one of the world's oldest civilizations, Chinese culture has had a profound effect on the philosophy, virtues and traditions of East Asia. Through thousands of years of cultivation and creation, as well as the absorption and melting-in of exotic cultural elements, Chinese culture has developed to a very mature form by this time. China has deeply ingrained values that influence Chinese ways of perceiving and thinking about the environment and their actions (Fu, 2013). There are three major elements of contemporary Chinese culture: traditional culture, communist ideology and Western values (Fan, 2000).

2.6.1 Confucianism

Confucianism has played a pivotal role in guiding Chinese thinking and behaviour for over 2500 years; and it is widely agreed to be the backbone of Chinese philosophy (Zhang, Cone, Everett, & Elkin, 2011). Its founder, Confucius was born in 551 BCE in Eastern China during the period known as the Spring and Autumn period. His mission was to restore social and political harmony by reviving the moral character of the ruling class and the literate elite (Adler, 2011). Confucius identified three principles: Ren (benevolence), Yi (righteousness), and Li (ritual/propriety) (Chen, 1986; Fan, 2000). Ren, the essential goodness and love for others, is regarded as the foundation for human action (Shen, 2010). Confucius strengthened Ren to make it the central doctrine of Confucianism. Yi refers to behaviours that are moral and consistent with culturally specific norms (Fu, 2013). The practice of Yi leads to harmony in society. Li has two meanings: (1) when life is detailed along Confucian lines, it becomes completely ordered (ritual); and (2) a set of manners or knowledge of how to behave in any given situation (propriety) (Adler, 2011). Li emphasizes the importance of social order and harmony. These principles were further developed by Mencius. He added Zhi (wisdom) and Xin (trustworthiness). It has long been recognized that in the long span of Chinese civilization, the five constant virtues (benevolence, righteousness, propriety,

wisdom and trustworthiness) have had the greatest influence on daily life; since Confucianism became the principal philosophy; and it is deeply rooted in the ruling class.

Central to Confucianism is the hierarchical man-to-man relationship, which is defined by The Five Cardinal Relations: ruler and subject; father and son; husband and wife; elder and younger; and friend to friend (Shen, 2010). These social ties are of great importance (De Bettingies & Tan, 2007), because, in Confucian doctrine, the individual is seen as part of a community, as well as part of hierarchical family – and friendly relationships.

Guanxi (connection), is a term used to denote particularistic ties, which advocates interpersonal relationships; and it is deeply rooted in Confucianism. It is established on mutual benefits and interests (Yang, 1994). Kipnis (1997) identified Mianzi (face), Renqing (favour), and Ganqing (affect) as the critical components of Guanxi. Mianzi refers to other people's social perception of an individual, which reflects one's standing within a social hierarchy (Earley, 1997); Renqing refers to the returning or repayment of the favour exchanged by the interacting individuals, according to a set of implicit rules (Hwang, 1987); Ganqing refers to a measure of the depth of feeling in a relationship (Kipins, 1997). Fei (1947) maintained that the Guanxi circle organises Chinese culture (Shen, 2010). ' Who knows who ' is vital to success from politics to industry, and from officialdom to street life in China in all fields (Warner, 1995; Gold, Doug, & Wank, 2002).

2.6.2 Daoism

The key value of Daoism emphasizes a deep appreciation of nature and the cultivation of the art of harmony between man and nature (Shen, 2010). The founder of the Daoist school is Laozi, who lived in period of the Warring States – the 4th century BCE. His representative book, Dao De Jing, is the most important Daoist text. In the book, Laozi describes the nature of life and the universe, the path to peace, the manner of rulers and the way one lives (Wang

& Stringer, 2000): “Humanity follows the Earth, the Earth follows Heaven, Heaven follows the Dao and the Dao follows what is natural.” For Daoists, the basic principle of Daoism is Wu Wei (inaction), which means not to reject the phenomena of the world, but to master circumstances by understanding the nature or principle, and shaping people’s behaviours, in accordance with the properties or principles (Majka, 2000). An example of Wu Wei can be found in Taiji, where success comes when one can relax; and one no longer needs to actively control practices (Wang & Stringer, 2000).

Another focus of Daoism is Yin and Yang, the philosophy of The Book of Change (Yi Jing). Yin (black) refers to darkness, passivity, and femininity. The opposite of Yin is Yang (white), which stands for light, activity, and masculinity (see Figure 2.10). The curves and circles of the Yin-Yang image imply a mutually arising movement. There is a black dot in the white; while there is also a white dot in the black. It also suggests that an absolute boundary between Yin and Yang does not exist. To Daoism, such is the nature of everything in the relative world; so that to achieve harmony, all things must be in balance (Gu, 2008). For example, Laozi addressed all things carry Yin and hold to Yang; their blended influence brings harmony (Laozi, Chapter 42).

In the Han dynasty (202 BCE–220 CE), Yin and Yang were related to Wu Xing (the five elements): Jin (metal), Mu (wood), Shui (water), Huo (fire), and Tu (soil). It is a fivefold conceptual scheme that is used for describing interactions and relationships between phenomena. After it came to maturity, it was widely employed in the martial arts and in traditional Chinese medicine through the use of analogies between the human body and the state and cosmos.

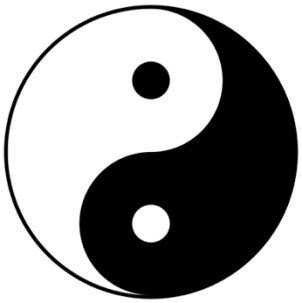


Figure 2.10 Image of Yin-Yang

Source: URL: https://baike.baidu.com/item/太极/194?fr=aladdin

2.6.3 Buddhism

Buddhism was introduced from India during the Han dynasty (206 CE–220 CE). Initially, Buddhism faced a number of difficulties in China; as some of the concepts contradict the long-established standards and norms of society. Strongly influenced by Daoism (Rong, 2004), Buddhism became localized and assimilated into Chinese culture – both philosophically and religiously. Chinese Buddhism developed eight schools of thought that were distinct from the originating Indian schools, which are the schools of: Sanlun (Three Sastra), Weishi (Reality), Tiantai (The Lotus), Huayan (The Garland), Chan (Intuitive), Jingtu (Pure Land), Lv (Discipline), and Mi (Esoteric) (Guang, 2013). These various schools developed different emphases. Among them, Chan Buddhism is the strand that was most influenced by Chinese philosophical thoughts; and it has become a unique part of Chinese culture (Wong, 2010). The essence of Chan is that truth is mysterious, irrational, or paradoxical; consequently, people should attempt to understand the meaning of life directly, to unfold inherent wisdom and to discover their true self, rather than being misled by logical thought or language. Meditation is one of the most well-known and popular practised methods. It has mental benefits in the form of relaxation, and as a source of spiritual strength (Wong, 2001).

Over time, Buddhism became an alternative to Confucianism and Daoism. For over 2,000 years, Chinese Buddhism has shaped Chinese culture in many fields, such as philosophy, religion and the arts (Guang, 2013). The most prominent examples are Karma, Samsara, and Fate. The theory of Karma is the central tenet. The common belief is that all actions, good or bad, will produce consequences in life (Tang, 1999; Fang, 2006). Samsara refers to the cycle of repeated birth and death. People believe in the existence of gods, ghosts and a hell realm; and they believe in the notion that cause and effect will last through three periods of time (Fang, 2006). Thus, to avoid karmic retribution, people keep doing good by forming affinities with other people through gifts, acts of service, and feeling compassion towards all living beings through activities, such as “life release”. Guanyin (Avalokitesvara) is the most beloved figure who has miraculous power to assist all those devotionals out of their suffering (Tang, 1999). In addition, there are numerous scriptures that encourage people to let things be, according to Fate, as the path to the suppression of suffering (Fang, 2006). For instance, gains and losses go hand in hand, but the heart does not increase or decrease. All is painful, no desire is pleasurable.

2.6.4 Other schools of philosophy

Apart from Confucianism, Daoism, and Buddhism, there are other philosophers and schools that flourished during the Hundred Schools of Thought period early in the Warring States period of 429–221 BCE. The thoughts and ideas that emerged and were refined have profoundly influenced the lifestyles and the social consciousness. There are two widely used terms to summarize these schools: “Three religions and nine schools of thought” and “Ten Schools” (see Table 2.9). Respectively, “Three religions and nine schools of thought” refer to the religions of Confucianism, Daoism and Buddhism and the schools of the Confucians, the Daoists, the Mohists, the Naturalists, the Legalists, the Logicians, the Political Strategists, the Ecletics, and the Agriculturists. Hanshu (the history of the Former Han Dynasty), a

universal history book, added the Fictionists, which turns nine schools into “Ten schools”. In addition, although not listed as one of the “Ten schools”, the school of the Military Strategists, which studies warfare and strategy, was identified as another source of influential thoughts in Chinese history. The representative work of military strategy, The Art of War is recognised as the authoritative work of military strategies at that time and even works well in sports, corporate business tactics and beyond in modern society (Winter, 2006; Michaelson, 2001; Jeffrey, 2010). Some schools did not become mainstream or diluted over time; however, some aspects of their principles currently have a strong impact on Chinese ethical values and culture.

Table 2.9 Summary of the Major Schools of Thought

Schools	Representative Figure	Basic Focus/Mission
Confucians	Confucius & Mencius	Humanistic way of governing.
Daoists	Laozi & Zhuangzi	Understanding the nature of reality.
Mohists	Mozi (Micius)	“All-embracing love” and “Anti-war”.
Naturalists	Zouyan	To explain the universe in terms of basic forces of nature.
Legalists	Hanfei	To impose discipline to preserve the social order.
Logicians	Huishi & Gongsunlong	Definition and logic.
Political Strategists	Guiguzi & Zhangyi	Political and diplomatic tactics.
Ecletics	Lv buwei	To integrate the merits of various schools and to avoid their perceived flaws.
Agriculturists	Xuxing	To encourage farming and agriculture.
Fictionists	Yuchu	To collect ideas from non-famous people on the street.
Military Strategists	Sunzi & Sunbin	Alternatives to battle.

Source: Author

2.6.5 Socialism and Westernisation

The Communist Party of China was formed in 1921. Mao Zedong, the “first-generation leader” of China, developed Maoism, which falls between Communism and Capitalism, by adapting Marxism-Leninism to the Chinese context (Zheng, 2010). Maoism provided comprehensive theoretical guidelines for the creation of a socialist society, including socialist military construction and various contradictions in society. The most important influence on

society is authoritarianism and the notions of collectivism. After Mao's death, Deng Xiaoping took control as the "second-generation leader". He abolished most Maoist practices and advanced "socialism with Chinese characteristics", which is also known as Deng Xiaoping Theory or Dengism (Zheng, 2010). Deng viewed the market as an integral part of socialism. He initiated socialist market forms that brought diplomatic thought and radical change to Chinese society. China's changing values went through three main phases: the 1980s, the 1990s, and since the beginning of the 21st century (Zheng, 2010):

During the first phase, the changes were mainly to do with the breakdown of traditionalist Socialist values, such as the pursuit of personal interests being acceptable to society; the awakening of individual subject consciousness, and the orientation towards individuals caring more about their own benefit (Zheng, 2010).

During the second phase, which ran parallel to the impressive economic progress, modern China combined traditional thinking and practices with Western values. There has been a gradual transformation of Chinese society, shaped by Western philosophies, such as individual rights and the competitive ethos (Martinsons & Westwood, 1997; Luo, 2008), from highly collectivist culture to the integration of collectivism and individualism. For example, Ralston, Terpstra, Cunniff, and Gustafson (1995) found that a new generation of Chinese leaders' score of individualism is significantly higher than those in the older generation (Jaw, Ling, Wang, & Chang, 2007; April & Smit, 2010).

During the third phase, the current status is that traditional and modern values, the values inherited from the era of planned economy and the values of the market economy era, Eastern values and Western values, are being squeezed onto the same platform, colliding, exchanging or even conflicting with each other (Zheng, 2010).

2.7 Cultural Shock and Adaptation

Through the review of cultural philosophies, one can discern that Chinese managers will experience varying degrees of culture shock in South Africa as they encounter a different culture. Anthropologist Oberg (1960) firstly created the phrase “culture shock” to describe the state resulting from the situation when an individual enters a strange culture: “a disease precipitated by the anxiety that results from losing all familiar signs and symbols of social intercourse” (Oberg ,1960, p. 177). There are four stages of culture shock: the Honeymoon stage, the Crisis stage, the Recovery stage, and the Adjustment stage (Oberg, 1960):

The Honeymoon stage coincides with the first period of contact with a new culture. It can last up to six months from a few days or weeks (Oberg, 1960; Black & Gregersen, 1991; Cheema, 2012). During this stage, visitors feel excited and curious about the new culture. When the initial enthusiasm wears off, the second stage of cultural shock comes.

The Crisis stage is characterized by a negative and critical perception of the host culture, arising from the difficulties encountered in adjusting to the new setting and missing home culture (Oberg, 1960; Villalobos-Salgado, 2016). The length of this stage varies among individuals; since it depends on one’s ability and motivation to overcome the frustrations (Oberg, 1960; Cheema, 2012). If the visitor begins to feel more comfortable with the new culture, he or she is on the way to recovery.

In the Recovery stage, instead of criticizing the difficulties they encountered, people start to learn how to function in the new culture; and they may even go so far as joking about it. Consequently, people begin developing confidence with the host environment; and people’s perceptions of the host culture also start to change (Oberg, 1960; Villalobos-Salgado, 2016).

The fourth and final stage is Adjustment. This stage is characterized by low anxiety and increased acceptance of the host culture. The visitors in this stage now start to embrace

the differences and to adapt to the new culture. With a complete adjustment, visitors can begin to enjoy the host culture and even take constructive things back to their home country (Oberg, 1960; Villalobos-Salgado, 2016).

Although individuals differ greatly in the impact and order of these stages, emerging evidence supports the idea that cultural shock can happen to anyone; and therefore, it makes it an important topic in cross-cultural studies (Winkelman,1994; Sims & Schraeder, 2004; Villalobos-Salgado, 2016).

Cultural shock has been studied in many groups, especially expatriates who relocate to work abroad (Osland, 2008). According to Tran (2013), most expatriates are positioned in managerial positions; and they play a significant role in gaining competitive competence of a company's foreign subsidiaries. However, the failure of expatriate managers to adjust to new cultures may cost a lot in terms of employment expense both directly and indirectly (Martinko & Douglas, 1999; Wang, 2009). Each US expatriate returning home may lead to a direct cost to the company, which is estimated between $ 55,000 and $ 150,000 (Naumann, 1992); and the average cost of a failed assignment ranged from $ 200,000 to $ 1.2 million (Graf, 2004). Due to the frequent failures of expatriation, helping expatriate leaders to manage cultural shock and to adapt easily to their new settings is an important issue; and it has aroused the concerns of researchers in the cross-cultural field (Shi & Wang, 2014).

Lysgaard (1955) proposed a three-stage model for cultural adjustment, which is also known as the U-Curve Model (see Figure 2.11). The degree of adaptation is measured by variables, such as new environmental satisfaction and interaction with host nationals (Black & Mendenhall, 1990). Although the U-Curve model received much criticism (Church, 1982; Black & Mendenhall, 1990), it served as a foundation for the W-Curve model in 1980 (Villalobos-Salgado, 2016).

Bochner, Lin, and McLeod (1980) developed the W-Curve model, based on the perceptions of returning sojourners (see Figure 2.11). This model is an extension to the U-Curve model; and it illustrates another round of cultural shock for the expatriates on their return to their native culture, after a long stay in a foreign culture (Neuliep, 2015; Villalobos-Salgado, 2016).

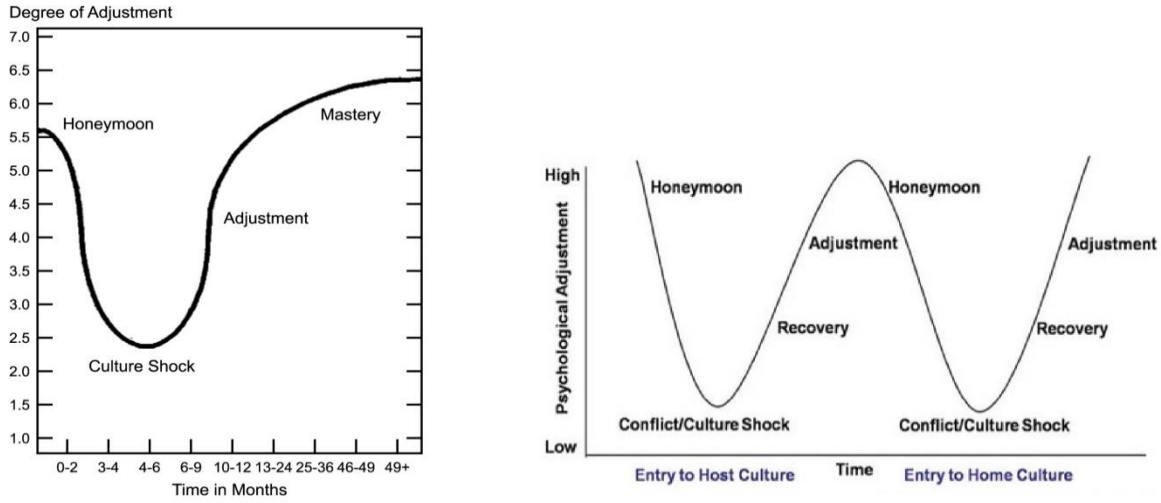


Figure 2.11 Models of Cultural Adaptation: U-Curve and W-Curve

Source: Adapted from Lysgaard, 1955; Bochner et al. (1980)

These two models provide people with more information on the expectations of the cultural adjustment process. With the recognition of the complex process, many important elements are further studied, such as individual adaptation strategies and cognitive factors (Shi & Wang, 2014). However, a number of the studies have focused on an individual level; there is little known on the adaptation of an expatriate manager's leadership style. Together, in this study, we are interested in the socio-cultural differences between Chinese and Zulu people, and how acculturation relates to leadership. These are questions that remain to be answered.

2.8 Frameworks for Measuring Culture

With the increasing globalization of business, there is a greater need for a better understanding of cultural impact and cross-cultural management. Since culture is a complex

concept, researchers tend to use its major characteristics, which can be analysed for comparisons (Yeganeh, Su, & Sauers, 2009). A number of frameworks have been proposed for measuring national culture. The following section consists of discussion and justification for the selection of a cultural framework:

2.8.1 Kluckhohn and Strodtbeck's values orientation theory

Kluckhohn and Strodtbeck's Values Orientation (1961) is one of the oldest cultural conceptual frameworks (Staeheli, 2003). The framework was based on the study of five cultural groups in the Southwest of the US. They proposed that all human societies must meet five universal criteria; and these criteria must reflect that society's value system (see Table 2.10). In the study, Kluckhohn and Strodtbeck (1961) identified five cultural dimensions: The Nature of people, the Relationship with the environment, the Time orientation, the Activity orientation, and the Focus of responsibility. They also suggested the concept of the Space dimension (here, there, or far away), which refers to the ownership of personal space. However, they did not do any further exploration on the Space dimension (Hills, 2002).

Table 2.10 Questions and Value Orientations

Cultural Dimensions	Orientations	Descriptions
Nature of people	Good	What is the basic nature of people?
	Neutral	
	Evil	
Relationship with the environment	Mastery	What is the appropriate relationship to nature?
	Harmonious	
	Submissive	
Time orientation	Past	Which aspect of time should we focus on?
	Present	
	Future	
Activity orientation	Being	What is the prime motivation for behaviour?
	Being-in-becoming	
	Achievement (Doing)	
Focus of responsibility	Hierarchical (Lineal)	How should individuals relate to others?
	As equals (Collateral)	
	Individualistic	

Source: Adapted from Kluckhohn & Strodtbeck (1961)

There are two main applications of Kluckhohn and Strodtbeck's (1961) framework: to identify cultural differences and similarities between groups, and to examine changes in cultural mores over time (Hills, 2002). Kluckhohn and Strodtbeck's dimensions laid the foundation for the work of subsequent scholars. There are three key assumptions underlying Kluckhohn and Strodtbeck's approach; and these make the framework suitable for cross-cultural management research. Firstly, individuals are the "holders" of the preferences for variations. Researchers can therefore test the framework at the individual level of analysis. Secondly, all dimensions are presumed to be found in all societies. Last but not least, the dimensions are conceptually independent of each other.

Kluckhohn and Strodtbeck (1961) themselves, however, indicated that their research was not complete; as it did not provide any steps for all the proposed orientations.

2.8.2 Hall's model of culture

Along with Kluckhohn and Strodtbeck (1961), Edward Hall (the American anthropologist) is one of the pioneers of cross-cultural research. He devoted himself to research on the framework for understanding cultural differences and their impact on interpersonal communication preferences. The cultural model was based on many years of observation in foreign services around the world, such as in the U.S., Japan, and Germany (Hall & Hall, 1990). Hall (1976) identified three cultural dimensions: Time, Space, and Context (see Table 2.11).

In terms of Time, Hall (1976) differentiated between monochromic and polychromic time orientation. Specifically, in monochromic societies, members tend to follow the notion of "one thing at a time"; while in polychromic societies, people tend to handle multiple tasks at one time (Yeganeh et al., 2009).

In terms of Space, Hall (1976) explored the differences between the societies being the centre of power, like most Western countries, and the societies being the centre of the community, as in most Asian countries. One of the observed facts relating to this dimension is people's different perspectives about personal space. For instance, in Italy, people are accustomed to half the body distance from others. In contrast, in Arabic culture, people prefer a closer stance to the people with whom they are talking.

In the last dimension – Context, Hall (1976) identified high context and low context, according to the amount of information that a person can comfortably manage. In low context culture societies, the message itself conveys the meaning. In contrast, in high context cultures, the background information, such as one's tone of voice and body position are more important than the message itself for interpretation. According to Hall (1976), low-context is for highly individualized cultures; while high-context fits better with the collectivist cultures (Hofstede, 2001).

Table 2.11 Hall's Cultural Framework

Cultural Dimensions	Orientations	Descriptions
Time	Monochronic	The extent to which people approach one task at a time or multiple tasks simultaneously
	Polychronic	
Space	Centre of Power	The extent to which people are comfortable sharing physical space with others
	Centre of Community	
Context	Low	The extent to which the context is as important to understanding as the message itself
	High	

Source: Adapted from Hall (1976)

Hall's (1976) work was based on three key elements to cognitive systems: conception of time, space, and communication patterns. This differentiated his framework from others that were based on value systems. Hall's (1976) framework concentrated on the level of society and offered a deep understanding of cultural differences. One of the most important factors for cross-cultural contact is the high / low context. It has been well recognized and widely used in intercultural business contexts. For instance, Ryan (2011) highlighted the differences that speakers from high and low context cultures focus on communication that may lead to cross-cultural conflict, with Ryan using Japan as an example.

However, the biggest shortcoming of this framework was identified as being the lack of its quantitative approach and statistical analysis (Primecz, Romani, & Sackmann, 2011).

2.8.3 Hofstede's cultural-dimension theory

Geert Hofstede is one of the most significant contributors to the knowledge of cross-cultural research. His Dimensions-of-Culture framework resulted from a questionnaire study on cross-cultural management, which involved 116,000 employees in more than 70 different countries working for the IBM Corporation. Pulling together certain key questions, Hofstede (1980) initially identified four dimensions of culture: Power Distance (PDI), Individualism (IDV), Masculinity (MAS) and Uncertainty Avoidance (UAI) (Earley & Singh, 1995). Later, Long-Term versus Short-Term Orientation (LTO), originally labelled Confucian Work

Dynamism, was developed under the influence of Chang and Ding's (1995) work and Hofstede and Bond's (1988) work in attempting to locate Chinese cultural values (Müller & Turner, 2004; Mullins, 2010). In recent updates, Indulgence versus Restraint (IVR) was added (Hofstede & Minkov, 2013) (see Table 2.12).

Table 2.12 Hofstede's Cultural Framework

Dimensions	Orientations	Descriptions
PDI	Low	The extent to which the less powerful members of institutions and organizations within a society expect and accept that power is distributed unequally.
	High	
IDV	Individualism	A society in which the ties between individuals are loose.
	Collectivism	A society in which people from birth onwards are integrated into strong, cohesive in-groups.
MAS	Masculinity	A society in which social gender roles are clearly distinct.
	Femininity	A society in which social-gender roles overlap.
UAI	Low	The extent to which the members of institutions and organizations within a society feel threatened by certain, unknown, ambiguous, or unstructured situations.
	High	
LTO	Long-term	A society which fosters virtues oriented towards future rewards.
	Short-term	A society which fosters virtues related to the past and present.
IVR	Indulgence	A society which allows relatively free gratification of basic and natural human drives towards enjoying life and having fun.
	Restraint	A society which suppresses the gratification of needs and regulates it by means of strict social norms.

Source: Adapted from Hofstede et al. (2010)

In academic literature, the assumption that differences in power distance, collectivism, and risk orientation (to name a few) in national characteristics are well established between the East and the West (Hofstede, 1980, 1991; Phatak, 1986; Trompenaars and Hampden-Turner, 1998). Hofstede's (1980) framework is one of the most widely used cultural frameworks in cross-cultural research (Staeheli, 2003; Yeganeh et al., 2009). Extremely influential and widely adopted by business practitioners, the framework also received a great deal of critical reactions in the academic literature: both theoretical and methodological limitations and constraints were identified by many scholars (e.g., Sondergaard, 1994; McSweeney, 2002; Baskerville, 2003).

The major criticism has to do with the validity of measurement: it is alleged that the framework does not provide a completely accurate view over the specifics of national cultures (Baskerville, 2003). Baskerville (2003) pointed out that Hofstede's assumption that generalises nations states and cultures, or treats each nation as one culture, overlooks the inherent diversity in one country. Mullins (2010) asserted that the variations within certain countries can be more, or less, significant when investigating an organization or organizations. McSweeney (2002) claimed that Hofstede did not control for the organizational and occupational cultural aspects in his study; even though the IBM company respondents of his study were in different countries, they could have still been influenced by the company's American background. Hofstede, Hofstede and Minkov (2010) responded to this criticism in the following manner: "… using nationality as a criterion is a matter of expediency, because it is immensely easier to obtain data for nations than for organic homogeneous societies" (Hofstede et al., 2010, p. 21).

Additional concerns are whether Hofstede's findings remain current and whether scores of national cultures remain stable over time. Hofstede's initial framework was based on samples covering 40 countries between 1967 and 1973, and therefore some researchers have questioned whether the data is too old and match today's globalized organizations (Gooderham & Nordhaug, 2003). Hofstede et al. (2010, p. 20) argued that "national value systems should be considered given facts, as hard as a country's geographical position or its weather" (Hofstede et al., 2010, p. 20) – insinuating that cultural values remain stable across generations. Beugelsdijk, Maseland and van Hoorn (2015) replicated Hofstede's cultural dimensions, using data from two birth cohorts, and the results indicated that the scores on PDI, IDV, and IVR were different to the past, but that the cultural differences between countries were generally stable. In other words, "… widespread values change notwithstanding, the relative positions of and differences between countries are remarkably stable" (Beugelsdijk et al., 2015, p. 237).

The critique most appropriate to this study is the fact that Hofstede's framework may offer little information about actual cultural interactions (Tung & Verbeke, 2010). Considering the asymmetry in cultural distance, moving from one country to the other is supposed to be as difficult as the opposite move – however, it was found that German expatriates adjusted more easily in the U.S. than American expatriates adjusted in Germany (Selmer, Chiu, & Shenkar, 2007). Fang (2003), particularly, questioned the viability of the LTO dimension of Hofstede's framework, which is often used to explain Chinese/East Asian cultural values (Hofstede & Bond, 1988). He addressed six flaws as he saw it, which included: (1) the fact that the interrelated values were divided into two opposing poles; (2) that there were redundant values in the survey; (3) that there were non-values and some values were excluded, for example, Buddhist values were ignored; (4) that there were inaccurate translations in the survey; (5) that samples included students, who could have represented cultural values at limited levels; and, (6) that the LTO dimension was not based on the same methodology as the former four dimensions, which brought into question this dimension's relevance for cross-cultural management studies.

This thesis' research, therefore, employed a mixed-method strategy to increase the richness of data and to enhance the validity of the findings (Saunders et al., 2009). In summary, there appears to be no evidence that shows one criterion to be better than others for cross-cultural studies. This current study encompasses descriptive research; and it focused on investigating different behaviours between the two cultures in question, rather than evaluating different interventions. Since Hofstede's indicators allows a researcher to make basic predictions or assumptions between two groups in a practical way, the researcher considered it as suitable for this study.

2.8.4 Schwartz's values model

Schwartz (1992) developed another value-based cultural framework. It was based on research involving 41 cultural groups in 38 different nations. In the survey, the participants were asked to rate the importance of 56 values. Individual level analysis reflected the individual psychological dynamics of life experience; and the culture level analysis reflected the society's solutions for regulating people's actions. At the individual level, ten universal human values, (namely Power, Achievement, Hedonism, Stimulation, Self-direction, Universalism, Benevolence, Tradition, Conformity, and Security), reflecting needs, social motives, and social institutional demands were found in all cultures (Kagitcibasi, 1997).

At the cultural level, Schwartz (1994) identified seven cultural dimensions: Embeddedness, Intellectual Autonomy, Affective Autonomy, Hierarchy, Mastery, Egalitarian Commitment, and Harmony (see Table 2.13). Specifically, Intellectual Autonomy refers to the extent of emphasis on curiosity, creativity, and independent intellectual ideas; and Affective Autonomy refers to the extent of emphasis on affective stimulation and hedonism.

Table 2.13 Schwartz' Cultural Framework

Cultural Dimensions	Orientations	Descriptions
Embeddedness - Autonomy	Conservatism	The nature of the relationship between the individual and the group
	Intellectual Autonomy	
	Affective Autonomy	
Hierarchy - Egalitarianism	Hierarchy	The guarantee of responsible behaviour to ensure the preservation of the "social fabric"
	Egalitarianism	
Mastery - Harmony	Mastery	The relationship of humankind to the natural and the social world
	Harmony	

Source: Adapted form Schwartz (1992)

Schwartz's (1992) framework represents an innovative study in cross-cultural research using rigorous research methods, a broad approach to cultural dimensions, and the inclusion of countries that were previously neglected (Staeheli, 2003; Yeganeh et al., 2009). It has been claimed that this framework offers several advantages compared to Hofstede's

framework (Schwartz, 1994). Firstly, the samples obtained were from more varied regions. Secondly, the data used to test the framework were more recent. Last but not least, the dimensions were theoretically derived.

However, Smith, Peterson, and Schwartz (2002) suggested that Schwartz's (1992) framework included Hofstede's (1980) dimensions. For example, they pointed out that Conservatism was related to Hofstede's Power Distance; while Harmony was correlated with Hofstede's Uncertainty Avoidance. This model has been applied to the basic area of social behaviour; however, the application in cross-cultural management studies has yet to be seen (Yeganeh et al., 2009).

2.8.5 Trompenaars's cultural framework

Another significant contributor to this area is that of Fons Trompenaars. He was Hofstede's student; and he expanded Hofstede's (1980) cultural framework into seven more inclusive dimensions (Staeheli, 2003) (see Table 2.14). His survey of the cultural framework was conducted by involving 50,000 participants, 900 cross-cultural training programmes in 50 countries (Trompenaars, 1994). The resultant framework identified seven dimensions: Universalism versus Particularism, Individualism versus Collectivism, Affective versus Neutral, Specific versus Diffuse, Achievement versus Ascription, Time as Sequence versus Time as Synchronization, and Internal Control versus External Control.

- For the first dimension, Trompenaars (1994) suggested that people in universalistic societies have the belief that rules and standards should be prioritized rather than relationships. In particularistic societies, the importance of relationships can lead to more flexibility in interpreting rules and laws.
- For the second dimension, there are two dimensional directions – individual or collective. In an individualistic society, people tend to make decisions on their own and for their own good. While in a communitarian culture, people are responsible for

actions that are for the good of the whole society. There is also a difference in the extent to which it is considered appropriate for people to show emotions in public.

- In an affective culture, overt displays of feelings are more acceptable; whereas, in a neutral culture it is thought to be inappropriate to show one's feelings openly.
- In the fourth dimension, Trompenaars (1994) revealed how the role of individual's personal and public lives differ in different cultures. In a specific culture, individuals have a larger public space than in their private sphere; consequently, people would separate their work and their life; and they would share their private space only with families or close friends; in contrast, in a diffuse culture, public space and private space are similar in size; and entry into the public space would also permit entry into one's private space. Therefore, individuals would involve the whole person in a business relationship; and they would take the necessary time to build such relationships.
- The fifth dimension gave the answers to the question – does one have to prove oneself to receive acceptance; or is it given to one? In achievement-oriented cultures, status is accorded on the basis of people's actions. While in an ascriptive culture, status is based on who, or what, a person is.
- In terms of structuring time, Trompenaars (1994) suggested that there are those people that see time as a narrow, distinct line; and they tend to do one thing at a time; while people who see time as a wide ribbon tend to do several things at a time.
- The last dimension looked at the different attitudes to the environment. Introspective people have a mechanistic view of the environment. They believe the environment can be controlled with the right expertise; and that people are masters of their own fate. To extrovert people, with an organic view of the environment, nature is seen as being more powerful than people.

Table 2.14 Trompenaars' cultural framework

Cultural Dimensions	Orientations	Descriptions
Universalism-Particularism	Universalism	What is of greater importance: rules or relationships?
	Particularism	
Individualism- Collectivism	Individualism	Do we function as a group or as individuals?
	Collectivism	
Affective - Neutral	Affective	Do we display our emotions or not?
	Neutral	
Specific - Diffuse	Specific	How separate do we keep our private and working lives?
	Diffuse	
Achievement - Ascription	Achievement	Do we have to prove ourselves to receive status, or is it given to us?
	Ascription	
Time Orientation	Sequence	Do we do things one at a time, or several things at once?
	Synchronization	
Internal Control - External Control	Inner-directed	Do we control our environment, or are we controlled by it?
	Outer-directed	

Source: Adapted from Trompenaars (1994)

Trompenaars' (1994) work is potentially useful in general business and management, particularly for people approaching a new culture for the first time (Mullins, 2010; Wallgren, 2011). However, the methodology and conclusion have been questioned by Hofstede (1996), suggesting that the research theory is not supported by the database, and there is a lack of content validity of the instrument. Several other limitations were also identified by later researchers. For example, De Mooij and Hofstede (2010) claimed that a major weakness in the application is that Trompenaars's (1994) dimensions did not produce national scores for multi-national marketing. In terms of the approach, Earley and Ang (2003) argued that Trompenaars applied the value-based approach; but he was lacking in terms of a cognitive approach. Another criticism is that the framework is too complicated to be applied in empirical research (Yeganeh et al., 2009).

2.8.6 GLOBE's cultural dimensions

Another alternative and extension of Hofstede's (1980) model is the framework of the Global Leadership and Organizational Behaviour Effectiveness Research Program (GLOBE)

(Yeganeh et al., 2009). In 1991, House and his team, a group of over 180 researchers from all over the world, initiated this intercultural study; and they designed it to explore the interacting effects of societal culture, organizational culture, and the effectiveness of leadership. Through a questionnaire study conducted in 62 countries, the project resulted in a cultural framework consisting of nine major global cultural attributes: Uncertainty Avoidance, Power Distance, Institutional Collectivism, In-Group Collectivism, Gender Egalitarianism, Assertiveness, Future Orientation, Performance Orientation and Human Orientation (see Table 2.15).

Table 2.15 GLOBE Cultural Framework

Cultural Dimensions	Orientations	Descriptions
Power Distance	Low	The degree to which members of a collective expect power to be distributed equally
	High	
Uncertainty Avoidance	Low	The extent to which a society, organization, or group relies on social norms, rules, and procedures to alleviate the unpredictability of future events
	High	
Humane Orientation	Low	The degree to which a society or organization encourages and rewards individuals for being fair, altruistic, generous, caring, and kind to others
	High	
Institutional Collectivism	Low	The degree to which organizational and societal institutional practices encourage and reward the collective distribution of resources and collective action
	High	
In-group Collectivism	Low	The degree to which individuals express pride, loyalty, and cohesiveness in their organizations or families
	High	
Assertiveness	Low	The degree to which individuals are assertive, confrontational, and aggressive in their relationships with others
	High	
Gender Egalitarianism	Low	The degree to which a collective minimizes gender inequality
	High	
Future Orientation	Low	The extent to which individuals engage in future-oriented behaviours, such as delaying gratification, planning, and investing in the future
	High	
Performance Orientation	Low	The degree to which a collective encourages and rewards group members for performance improvement and excellence
	High	

Source: Adapted from House et al. (2004)

Six of these attributes had their origins in Hofstede's (1980) cultural framework. House and his team adopted three of the dimensions, namely Power Distance, Uncertainty Avoidance and Individualism. Though, in GLOBE (2004), Individualism/Collectivism was divided into

Institutional Collectivism and In-Group Collectivism (House et al., 2004; Thomas & Inkson, 2009; Galati, 2016); Gender Egalitarianism and Assertiveness replaced Masculinity in Hofstede's (1980) framework (Thomas & Inkson, 2009). In addition, the last three dimensions were the extension to culture as a whole, and also an extension to previous studies. Specifically, Future Orientation, was derived from Kluckhohn and Strodtbeck's (1961) Past, Present, Future Orientation dimension (House et al., 2004). This dimension is also similar to Hofstede's (1991) Long-Term Orientation; Performance Orientation was based on McClelland's (1975) work on the need for achievement; Human Orientation had its roots in Kluckhohn and Strodtbeck's (1961) work on Human nature (House et al., 2004).

The GLOBE project (2004) is considered one of the most comprehensive analyses of cross-cultural research. Firstly, the research proceeded through three distinct phases: (1) the development of research instruments; (2) the assessment of nine dimensions and tests of hypotheses relevant to the relationships between these dimensions and dependent variables; and (3) the investigation of the impact and effectiveness of specific leadership behaviours and styles. The research data were collected from 17,300 people in middle-management roles. 1943 participants completed the questionnaires on culture and leadership, surveyed in Phase 1; and 15,427 did so in Phase 2.

Secondly, mixed methods were used in this research. Initially, qualitative approaches were used to help the quantitative instruments to develop. Thirdly, GLOBE (2004) not only reports on specific items-level behaviours and the attributes of leaders; but it also combines the leadership items into cultural factors. For example, Power Distance was proved to have impacts on the endorsement of participative leadership: participative leadership only had positive effects in the U.S and South Korea, where cultures are relatively low on Power Distance (House et al., 2004). Designed to replicate and expand on Hofstede's (2001) work, GLOBE's (2004) cultural dimensions produced remarkable as well as practical values.

GLOBE is far less criticized than Hofstede's (1980) work; however, this could be due to the fact that it is one of the most recent studies; and it has, therefore, not been fully tested yet.

2.8.7 Rationale for using Hofstede's framework in this study

A review of the six primary models of national culture revealed that different authors' ideas of cultural dimensions partly overlap and address similar issues. Nardon and Steers (2009) derived five principal cultural characteristics, which emerged from their comparison; and they could be used to identify similarities and differences of culture (see Table 2.16).

Table 2.16 Common Themes across Models of National Culture

Common Themes	**Culture Models**					
	Kluckhohn/ Strodtbeck	Hall	Hofstede	Schwartz	Trompenaars	GLOBE
Distribution of power and authority		1	1	1	1	2
Emphasis on groups or individuals	1		1	1	1	2
Relationship with environment	2		1	1	1	3
Use of time	1	1	1		1	1
Personal and social control	1		1		1	1
Other themes		1			2	
Note: Numbers indicate the number of cultural dimensions from the various models that fit within each theme						

Source: Nardon & Steers (2009, p. 9)

Among those frameworks, Hofstede's, Trompenaars's, and the GLOBE cover all the 5 important themes. However, with its high degree of simplicity and dimensional exclusiveness, Hofstede's framework showed an advantage in empirical research (Yeganeh et al., 2009). As discussed in section 2.8, Hofstede's (1980, 2001) framework consisted of 4 dimensions initially (Power Distance; Individualism; Masculinity; Uncertainty Avoidance), and additional 2 dimensions (Long-Term – Short-Term Orientation; Indulgence – Restraint) in the recent updates;, while Trompenaars' framework consists of seven dimensions (Universalism – Particularism; Individualism – Collectivism; Affective – Neutral; Specific – Diffuse; Achievement – Ascription; Time Orientation; Internal Control – External Control) and the

GLOBE framework (2004) consisted of nine dimensions (Power Distance; Uncertainty Avoidance; Humane Orientation; Institutional Collectivism; In-group Collectivism; Assertiveness; Gender Egalitarianism; Future Orientation; Performance Orientation); Trompenaars's framework and the GLOBE framework were regarded as replications and expansions of Hofstede's (1980) framework (Staeheli, 2003) – with similar and overlaps of many of the dimensions. With the strength of it being quantitatively measurable and with well-established validity in the academic literature (Sharqawi, 2004), Hofstede's (1980) framework is the most renowned and widely used in sociology, psychology, and in management studies (Soares, Farhangmehr, & Shoham, 2007; Rajh, Budak, & Anić, 2016). Therefore, Hofstede's (1980, 2001) framework was considered particularly appropriate for this research.

2.9 Understanding Values Through Hofstede's Framework

Hofstede's (1980) framework has come under intense scrutiny since its first publication. Through several changes and additions, the six-dimensional model has now become a simplistic and appropriate framework for business researchers interested in doing cross-cultural work. The Value-Survey Module (VSM) (Hofstede et al., 2010) is a questionnaire developed for comparing culturally influenced values and the sentiments of similar respondents from two or more countries (Hofstede & Minkov, 2013). Analyses of the responses to these questionnaires suggest that there are varying cultural profiles between national collectives along these six dimensions, which present evidence of the differences in national cultures. For example, comparing the cultural dimensional data on China and South Africa (see Figure 2.12), it was found that the key similarities and differences are along the dimensions of:

- **PDI**: China is in a large-power-distance situation, which means the unequal distribution of power is acceptable. On the other hand, South Africa scores

considerably lower than China, which represents the non-acceptance of social inequalities and a greater need for individual social independence (Hofstede et al., 2010).

- **IDV**: The low score (20) of China confirms the widely held views of philosophers and scholars that China is a highly Collectivist culture, where people act in the interests of the group and not necessarily for themselves. In contrast, South Africa, with a score of 65, is regarded as an Individualistic society, where people are expected to take care of themselves and to enjoy things alone (Hofstede et al., 2010).
- **MAS**: China and South Africa are both positioned in a Masculine society. Being masculine, people tend to place a strong emphasis on achievement, earnings, advancement and challenges. For instance, Chinese students care very much about their exam scores (Hofstede et al., 2010).
- **UAI**: A lower score on this dimension for China indicates that the Chinese are more comfortable with ambiguity. People tend to be more innovative and entrepreneurial. In contrast, South African people stick to the rules, and prefer a formal life structure and to operate in seemingly predictable situations (Hofstede et al., 2010).
- **LTO**: China is considered a very pragmatic culture, with a score of 87. People show an ability to easily adapt traditions to changing conditions, a strong propensity to save, and perseverance in achieving results. In contrast, a low score of 34 on this dimension for South Africa means that the culture is more normative. In other words, people place high value on time-honoured traditions and norms, while viewing societal change with suspicion (Hofstede et al., 2010).
- **IVR**: With a low score of 24, China has a culture of Restraint. People commonly believe that other factors dictate their lives and emotions. Thus, people in restrained societies have a tendency towards pessimism and controlling the gratification of their desires. In contrast, South Africa, as can be seen in its high score of 63, is an

Indulgent society where people generally have a positive attitude and desires with regard to enjoying life and having fun (Hofstede et al., 2010).

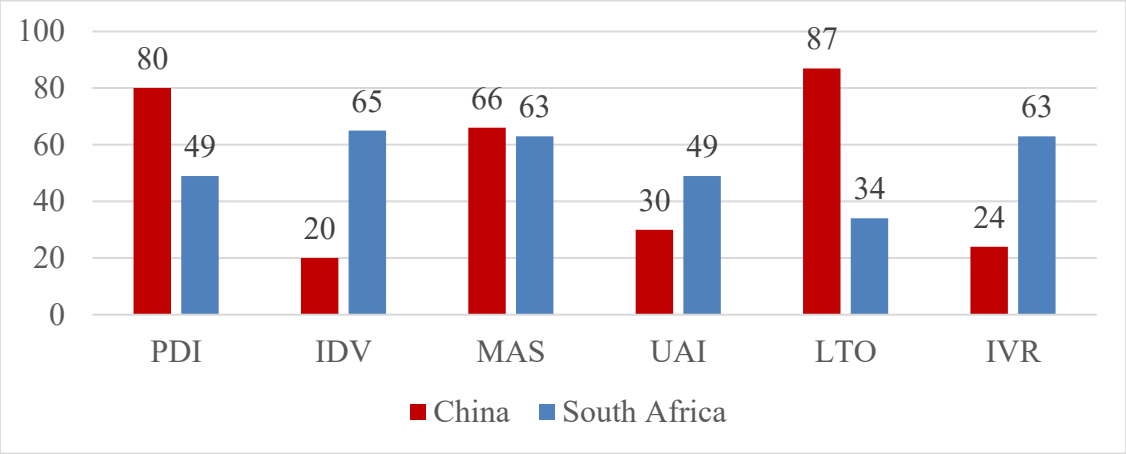


Figure 2.12 Comparison of Cultural Values Index between China and South Africa

Source: URL: https://www.hofstede-insights.com/country-comparison/china,south-africa/

While Hofstede's (1980) work shows differences in cultural dimensions based on nationality, prior research data on the dimensions of social and cultural meaning did not distinguish between the responses of Black and White South Africans. South Africa as a country is very diverse in terms of culture. Even within the Black South African samples, there are nine main ethnic groups, who may be unique in various ways. In addition, the scores of the last two dimensions were based on WVS (2008) data. Thus, a better understanding of the Zulu people's cultural values and how these values might influence Zulu employees' working behaviours were crucial to their Chinese managers, who were expecting greater workplace engagement from the South African Zulu workers.

2.10 The Leadership and Cultural Interface

"As long, as there have been leaders, there have been leadership theories" (Landy & Conte, 2004, p. 448). A multitude of hypotheses have been established over the decades of evolution. However, due to the dynamic nature of the society we are living in, traditional approaches are no longer useful or effective for most of the theories. Several cross-cultural

studies have shown that culture has a big influence on the principles of leadership, leadership styles and leadership practices (House, Wright, & Aditya, 1997). Scholars have noted that prevailing leadership theories were developed in Western cultures (North America and Western Europe); and they are based on various assumptions, which are not shared in many other cultures (House, 1995; Yukl, 2002; Mendelk-Theimann, April, & Blass, 2006). While globalisation continues to thrive and the market environment remains fluid, the need has become even greater to clarify differential leadership conduct and effectiveness across cultures, and the demands placed on leaders and academics for a better understanding of how leadership is implemented across different cultures.

2.10.1 Global leadership research

As a result of these trends, there have been research initiatives exploring how leadership is shaped by culture, and how leadership contributes to a global mindset. Among these research programmes, the Global Leadership and Organizational Behaviour Effectiveness (GLOBE) project (House et al., 2004) stands out in importance. The GLOBE project initially aimed to develop societal and organizational measures that are appropriate for the cross-cultural leadership attributes in all cultures. To understand leadership perspectives worldwide, researchers grouped countries into ten cultural clusters, based on their geographical and cultural similarities through factor analyses. These clusters were:

(1) Anglo Cultures (e.g., United States, England);

(2) Arab Cultures (e.g., Morocco, Iraq);

(3) Confucian Asia (e.g., China, Singapore);

(4) Eastern Europe (e.g., Czech Republic, Russia);

(5) Germanic Europe (e.g., Belgium, Germany);

(6) Latin America (e.g., Colombia, Brazil);

(7) Latin Europe (e.g., Portugal, Italy);

(8) Nordic Europe (e.g., Denmark, Finland);

(9) Southern Asia (e.g., Thailand, Bangladesh); and

(10) Sub-Saharan Africa (e.g., Nigeria, South Africa (Black Sample))

(Gupta et al., 2002; Clark & Polesello, 2017).

In their 2004 study, the GLOBE research team was able to identify six dimensions of global leadership behaviour: Charismatic/value-based, Team-oriented, Participative, Human orientation, Autonomous, and Self-Protective, by examining the similarities and the differences in the leadership behaviours and attributes of over 17,000 managers from 62 societies. These profiles of dimensions, which are commonly referred to as "leadership styles", constitute Culturally Endorsed Leadership Theories (CLTs). As an extension to Implicit Leadership Theories (ILTs) (Lord & Maher, 1991), which refer to beliefs held about what constitutes "good leadership" and what is expected of leaders, CLTs represent the ways in which effective and ineffective leadership worldwide can be distinguished (see Table 2.17).

Table 2.17 Global Leadership Dimensions

Dimensions	Explanations
Charismatic/value based	Reflects the ability to inspire, motivate, and expect high performance outcomes from others based on firmly held core values.
Team oriented	Emphasizes effective team building and the implementation of a common purpose or goal among team members.
Participative	Reflects the degree to which managers involve others in making and implementing decisions.
Human orientation	Reflects supportive and considerate leadership and includes compassion and generosity.
Autonomous	Refers to independent and individualistic leadership attributes.
Self-Protective	Focuses on ensuring the safety and security of the individual and group through status enhancement and face-saving.

Source: URL: https://globeproject.com/study_2004_2007

The GLOBE team assessed the habits and qualities of leadership across the 10 clusters. The results showed that cultural groups had different opinions on the most important features of effective leadership (see Table 2.18). In other words, culture influences leader's use and follower's preference of specific leadership styles among both leaders and followers. This project is considered one of the most comprehensive analyses of cross-cultural research. The scale is valuable for helping individuals to determine whether they are well or poorly matched for working in a particular culture, and the extent to which they will need to adjust to match up to the styles endorsed in other countries (House et al., 20024). However, the project provided little information on leadership styles that are universally endorsed, or how to adjust specific leadership attributes and behaviours to other cultures.

Table 2.18 Cultural Clusters and Global Leadership Dimensions

Performance Oriented ***Higher***	**Team Oriented** ***Higher***	**Participative** ***Higher***	**Humane** ***Higher***	**Autonomous** ***Higher***	**Self-Protective** ***Higher***
Anglo Germanic Nordic SE Asian L. European L. American	SE Asian Confucian L. American E. European African L. European Nordic Anglo Arabian Germanic	Germanic Anglo Nordic	SE Asian Anglo African Confucian	Germanic E. European Confucian Nordic SE Asian Anglo African Arabian L. European L. American	Arabian Confucian SE Asian L. American E. European
Confucian African E. European		L. European L. American African	Germanic Arabian L. American E. European		African L. European
Arabian		E. European SE Asian Confucian Arabian	L. European Nordic		Anglo Germanic Nordic
Lower **Performance-Oriented**	***Lower*** **Team-Oriented**	***Lower*** **Participative**	***Lower*** **Humane**	***Lower*** **Autonomous**	***Lower*** **Self-Protective**

Source: Adapted from House et al. (2004)

2.10.2 The cultural roots of Chinese leadership

Confucianism is widely considered a cultural and moral emblem in China; and it has provided guidance from ancient times to the present for Chinese leaders (Vilkinas, Shen, & Cartan, 2009). The central principles of Confucius ' philosophy regarding leadership are Li, Ren, and Xin. Li is seen as a set of social regulations and orders. It functions like a habit, which can affect human behaviour, establish an ideal image, and let people in relationships and orders (Li, 2007). An outcome of Li is that hierarchy is the fundamental enabler for centralizing power, which still has a significant influence on modern Chinese leaders' behaviours (Cao, 2007). Ren and Xin focus on the virtues and the abilities that ideal leadership promotes (Shen, 2010).

Confucius suggested that leaders direct those who are their weaker followers, so that the leader-follower relationship is "respectfully harmonised". He has also stressed the importance of moral thinking and its consequences for leadership behaviour (Zheng, 2016). Resemblances have been found in current leadership theories, such as LMX and Transformational leadership (Ma & Tsui, 2015). However, due to the emphasis on the relationship between people and things, Chinese people attach great importance to unselfish behaviour (Ames & Rosemont, 1999), which is in contrast to the situation in the West, where people believe that individuals be more independent in making ethical judgements (Tan & Snell, 2002). In summary, the pursuit of power is an end in itself, and Ren and Xin advance Li to provide the ethical framework for instrumental activities.

Similar to Confucianism, Daoism has also shaped Chinese leadership thinking for a long time. Daoism speaks most directly to a leader's use of power and position. Based on the principle of Daoism, Laozi strongly emphasized that the most effective way to lead people was through Wu Wei or by following the Dao (natural laws) (Shen, 2010). In other words, avoid useless and counterproductive actions. According to Chinese research on leadership

(Ge, 1994), there are three principles in Daoist leadership: (1) positive non-action; (2) following a natural course without any interference; and (3) artificial leadership or governance. Laozi stated: leading a large organization or governing a large country is like cooking a small fish (Dao De Jing, Chapter 60). Just as too much stirring would cause a fragile fish to break up; too much action would cause a lot of damage (Wing, 1986). Thus, effective leaders are the ones who can cultivate and follow the Dao by "non-action" (Ma & Tsui, 2015).

In the meantime, in Daoism, water is used as a metaphor for the all-round good individual because water is transparent, persistent, modest, flexible and altruistic (Lee, Norasakkunkit, Liu, Zhang, & Zhou, 2008). As such, the combination of these characteristics makes the best leaders, who are good at benefiting all things, without competing for personal gain (Laozi, Chapter 8). Laissez-faire leadership, which is characterized by avoiding control, seems to echo the basic ideas of Daoist philosophy. However, Daoist leadership does not advise doing nothing; instead, it includes the principles of change during governance; and it proposes to "counter changes with changelessness", as the effective approach for dealing with change or discontinuity (Ma & Tsui, 2015).

Among the different indigenous ideas regarding Chinese leadership, legalism is second only to Confucianism (Chen & Lee, 2008). Emerging during the Warring-States Period, when kingdoms fought against each other for land and power, Legalism focused on teaching rulers to survive and prosper through reforms, such as strengthening the centralization of authority and enforcing military training. Legalists believe that people are guided by a ruthless pursuit of self-interest, which diverges from both Confucianism and Daoism that assume human behaviour is motivated by moral values (Chen & Lee, 2008); therefore, legalists suggest that kings rule by law to justify blind obedience; and this has become the fundamental basis of the Chinese political system, and Chinese authorities' basic political principle. There are

three core elements for ruling identified by Hanfei (Ma & Tsui, 2015), who is the master of the Legalist school:

-*Fa* (law): law, rules or regulations. Legalism claims that effective leaders should establish and publicize rigorous laws. Reward and punishment are the effective means to maintain the authority of the law and the legal system. Thus, Transactional Leadership, employing contingent rewards and punishment, is found to coincide with Legalism (Ma & Tsui, 2015).

-*Shu* (management technique): method, tactics, or the art of manipulation. Hanfei proposed three main techniques: assigning, monitoring, and evaluating (Shen, 2010).

-*Shi* (power): legitimacy, power, or charisma. Legalism regards power as essential for leaders. It is the prerequisite for the implementation of Fa (Shen, 2010).

Scholars believe that the Paternalistic leadership (PL) style is deeply rooted in the tradition of two major philosophical schools: Confucianism and Legalism, which incorporate the three elements of Authoritarian, Benevolent and Moral Leadership (Cheng et al., 2004) (see Figure 2.13). This highlights the significant role of Chinese culture in recognising the prevalence of PL use in Chinese organisations and in the context for PL.

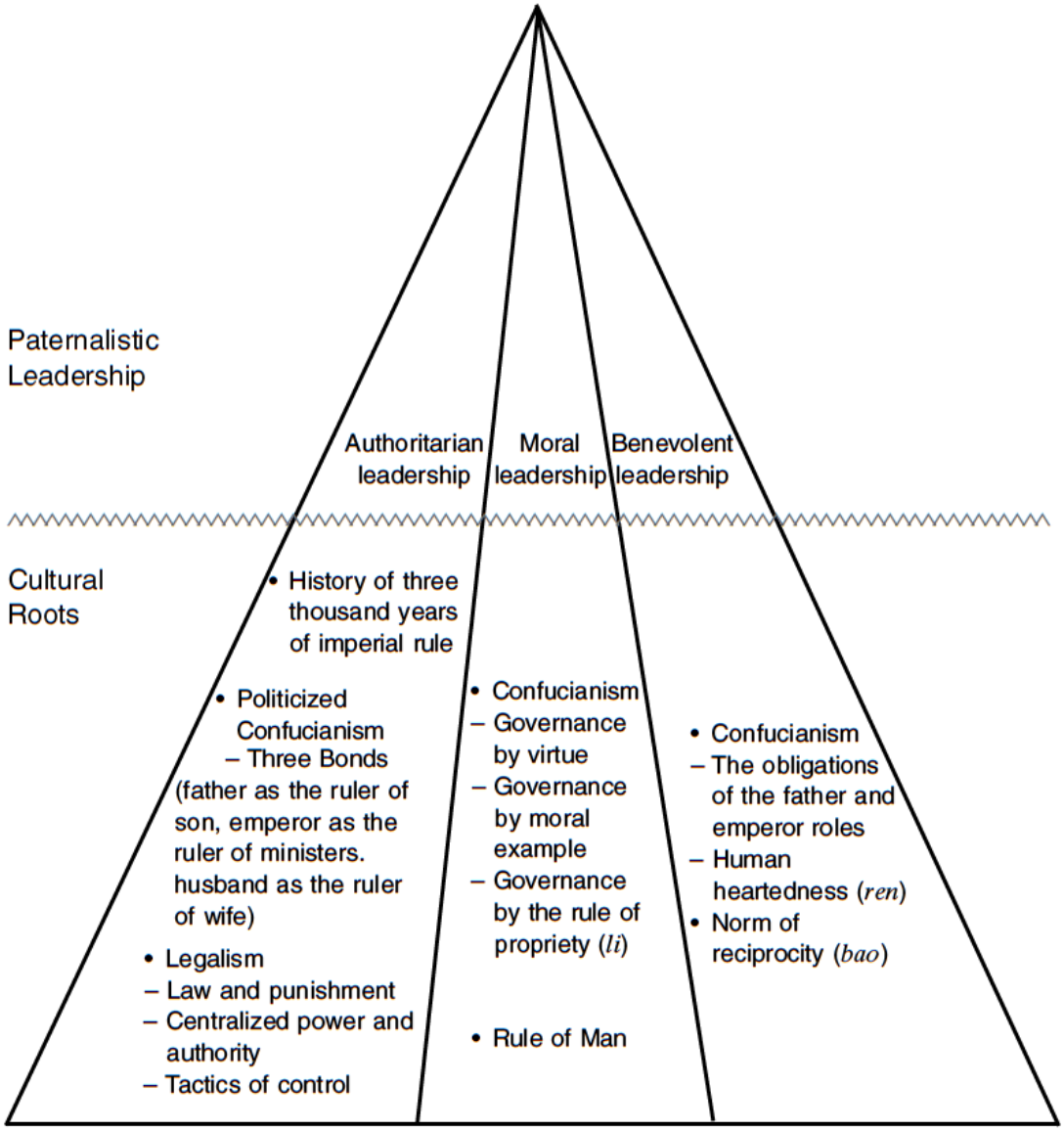


Figure 2.13 Cultural Roots of Paternalistic Leadership

Source: Farh & Cheng (2000)

However, this study will not empirically examine the constructs or outcomes of PL; instead, with an increasingly global business environment and expanding Chinese overseas investment, the major challenge for Chinese managers is the extent to which PL is considered to be helpful for effective leadership, and how it can be implemented successfully in the face of cultural differences. In other words, the aim of this study is to help organizational managers, who are Chinese nationals, to adapt their leadership styles in the South African Zulu cultural context. A graphical illustration of the detailed research model is

presented in Figure 2.14 below. The research logic is that differences in socio-cultural values (R1) between Chinese and Zulu people contribute to the cross-cultural context. Since Zulu employees have the culturally influenced perceptions of Chinese leadership behaviours (R2), and characteristics in the workplace (R3), this presents challenges (R4) for Chinese mangers, who are performing Chinese culturally-endorsed leadership behaviours in the Zulu cultural workplace. Such aggregation eventually results in Chinese managers' negotiating barriers (R5) to ensure greater workplace engagement from South African Zulu workers. Therefore, it was hoped that by addressing the 5 research questions, this research could contribute knowledge to the body of cross-cultural leadership research and the acculturation of Chinese leadership:

Research question 1: What are the differences in socio-cultural values between Chinese and Zulu people?

Research Question 2: What are the differences in the perceptions of Chinese leadership behaviours between Chinese and Zulu people?

Research Question 3: What are the characteristics of Zulu employees in the workplace?

Research Question 4: What are the challenges encountered by Chinese managers working in South Africa?

Research Question 5: How are Chinese managers negotiating barriers to lead in the specific contextual setting in which they find themselves?

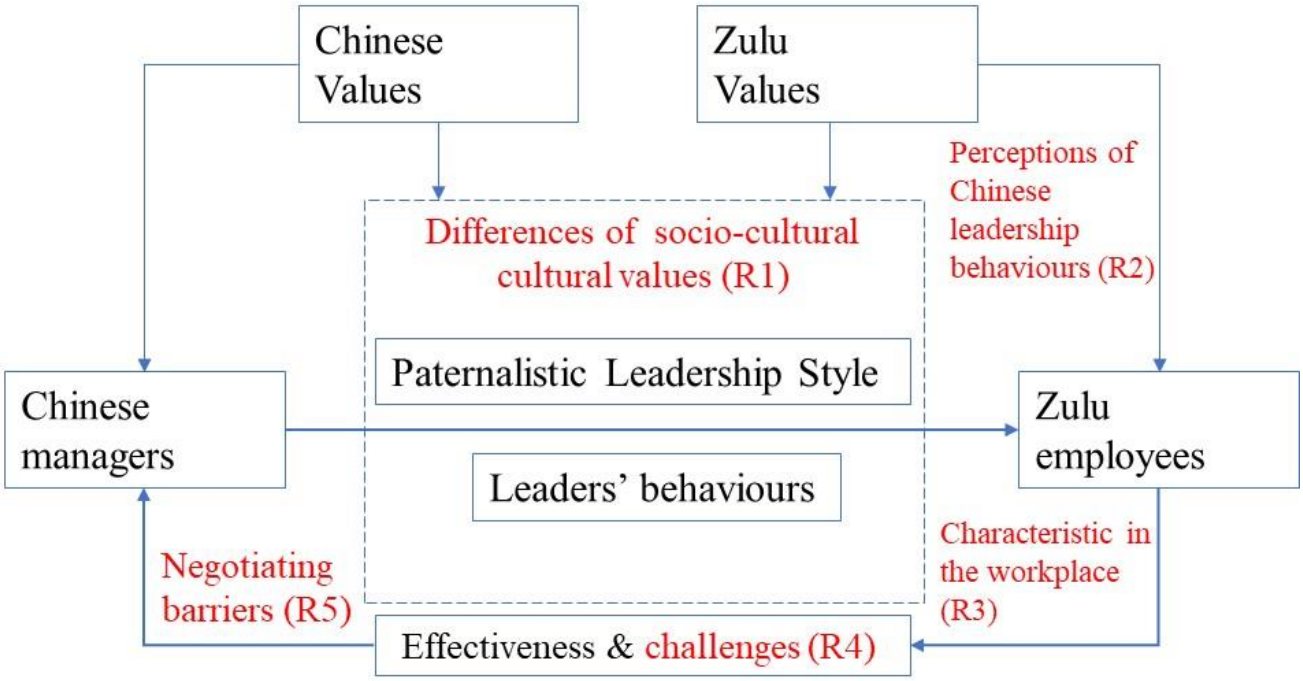


Figure 2.14 Research Model

Source: Author

3. RESEARCH METHODOLOGY

The way in which research is conducted may be conceived as the pursuit of a goal – the solution to the research question and the research objective(s) (Myeko, 2014). As discussed in previous chapters, the purpose of this study is to explore how Chinese managers adapt the leadership style they learned from China in the South African context, in particular to the Zulu culture. Chapter 2 has reviewed the theoretical resources; and it has set up a theoretical framework for this study, in which consideration has been given to the differences of cultural values as a moderating factor in leadership behaviours, perceptions of leadership behaviours, and employee characteristics, which presents leadership adaptation challenges for Chinese managers working in South Africa. To achieve the objectives of this research study, a convergent, parallel mixed-methods design was adopted. The purpose of this chapter is to provide a thorough understanding and rationale for the selection of the methods, and to give an explanation of the detailed research process.

Research methods are a series of factors on which the researcher has to decide, including how the researcher will access such information, and to provide a justification for the methods of conducting research activities in the research settings. Saunders, Lewis, and Thornhill (2009) developed a conceptual “research onion” that provides the structure of research the methodology (see Figure 3.1). It describes the stages that a researcher must go thorugh in developing an effective methodology. Therefore, in the following section, the following are discussed: the research philosophy, the research design, sampling and the participants, the data collection and the framework for analysis, issues of validity and reliability/trustworthiness, before finally highlighting the ethical considerations.

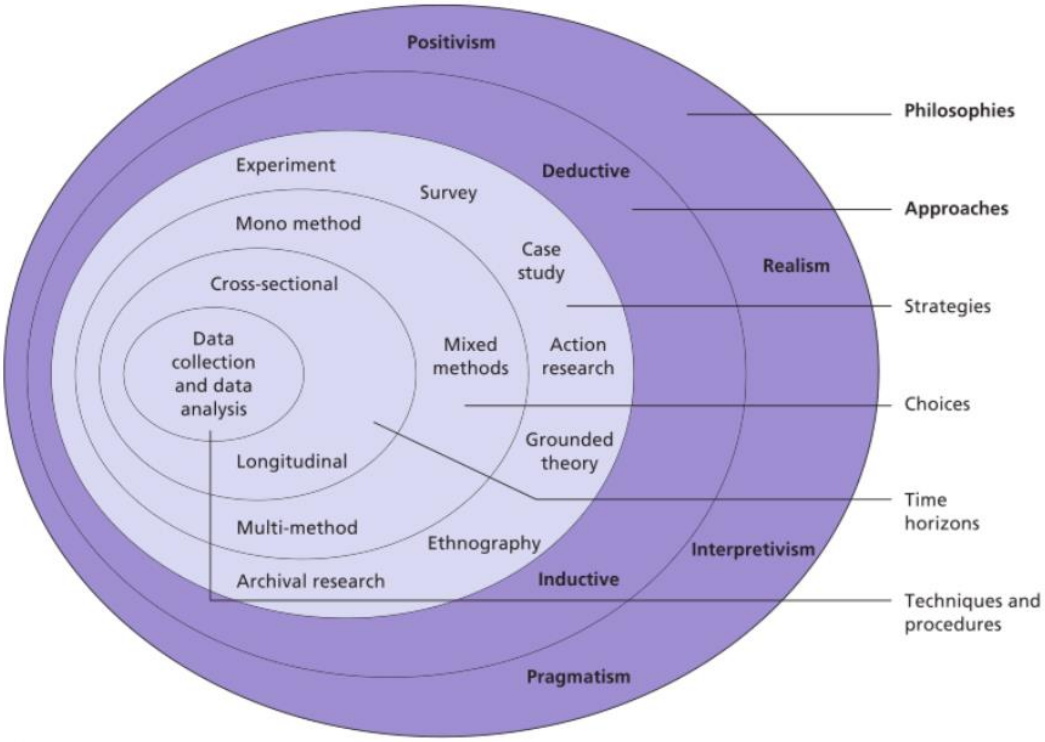


Figure 3.1 The Research Onion

Source: Saunders, Lewis, & Thornhill (2009, p. 139)

3.1 The Research Philosophy

The starting point for clarifying the appropriate approach to research is understanding the research philosophy (Easterby-Smith, Thorpe, & Lowe, 1997). Research philosophy is a set of beliefs about the essence of the underlying reality (Bryman, 2008). It contains assumptions about the way in which the researcher views the world, which in turn, influences the views of the researcher on the relationship between information and its cycle of creation (Flick, 2011). A knowledge of the research theory thus helps to explain the premises implicit in the research process and how they fit into the methods used.

For the past two decades, much of the discussion has frequently been framed in terms of a choice between two main ontological frameworks: either that of the positivist, or that of the interpretivist research philosophy (Saunders et al., 2009). Although these frameworks can be described in different ways, such as empiricism and constructionism, the underlying

assumptions are broadly similar (Bryman, 2008). Specifically, a positivist should support the view that the social world exists outside, and that its characteristics should be calculated by empirical means, rather than subjective inference by emotion, reflection or intuition. To practise this means that the importance of phenomena between subjects is consistent (Newman, Benz, & Ridenour, 1998); on the contrary, the role of the interpretivist is to seek to understand the subjective reality, so that they can make sense of their motives, behaviours and intentions (Lin, 1998). In this theory, one can never assume that what is observed is understood equally by the participants; the main approach is to test the discrepancies and nuances in the respondents' understanding.

Although there are inherent differences between the two kinds of practices, it is not necessary to determine whether one is better than the other. Rather, in business and management research, there is often a mixture of positivist and interpretivist orientations (Saunders et al., 2009). To avoid the debate on whether a positivist or an interpretivist philosophy is appropriate, the researcher of this study adopted a pragmatic approach, which focuses on solutions to problems (Dewey, 1920/2008). The basic principles of pragmatism are very suitable for the analysis of human behaviour. In a pragmatist's view, there are many different ways to explain the world and conduct research, and the most important determinant of the adoption of research philosophy is the research question (Saunders et al., 2009).

In other words, the acquisition of information can be rooted in methods that are either subjective/constructive or objective/positivist, depending on which is the most appropriate for the case. The overall research question is to investigate what the leadership adaptation challenges of Chinese managers are, working in South Africa. The research question does not suggest unambiguously that either approach might be better than the other. Therefore, the pragmatist's worldview as a philosophical foundation fits well with this research, in that

it is an approach that should produce practical results, as well as those which are conducive to problem-solving.

3.2 The Research Design

There are two types of research approach: the deductive and the inductive approach. The deductive approach develops current hypothetical theories or hypotheses and then establishes research methods for testing them (Silverman, 2013). This approach is best suited for research projects that focus on checking that the observed phenomena are in line with the expectations, based on previous studies (Wiles, Crow, & Pain, 2011). The deductive approach therefore is considered particularly suitable for quantitative research; since it is "an approach for testing objective theories by examining the relationship between the variables" (Creswell, 2013, p. 3); the inductive approach is characterised by a transition from concrete to general (Bryman & Bell, 2003). In this approach, there is no perfect framework to provide information for the data collection; so, the research focus can be formed after the data collection (Flick, 2011). This approach is more commonly used in qualitative research; since it is "an enquiry process of understanding a social or human problem, based on building a complex, holistic picture, formed with words, reporting the detailed views of the informants; and it is conducted in a natural setting." (Creswell, 1994, p. 153)

In summary, a quantitative method is meaningful when the researchers try to compare group differences; and they seek to establish statistical correlations among the factors. Bryman and Bell (2003) suggested that human behaviour can only be understood from the perspective of the participants, which is different from interpreting the meanings of the objects in the natural sciences; and a qualitative approach makes sense when the researcher is seeking for a richer understanding of human behaviour.

Both approaches have their advantages and limitations (see Table 3.1).

Table 3.1 Comparing Quantitative and Qualitative Methods

Quantitative method	Items	Qualitative method
Social facts have an objective reality and is objective.	**Assumptions**	Reality is socially constructed and it is subjective.
Positivism.	**Epistemological orientation**	Interpretivism.
Deductive.	**The role of theory in research**	Inductive.
To explain, predict, and/or control phenomena.	**Purpose**	To explain and gain insight into phenomena.
Highly structured methods, such as experiments and surveys.	**Data Collection**	Semi-structured methods, such as observations, interviews and focus groups.
Random, large representative sample to generalize results to a population.	**Sampling**	Purposive, small not necessarily representative, sample to get in-depth understanding.
Standardized, numerical (measurements, numbers), at the end.	**Measurement**	Non-standardized, narrative (written word), ongoing.
Raw data are the numbers executed at the end of the study, including statistical data (using numbers to draw conclusions).	**Data Analysis**	Raw data is represented by text. Basically continuous, including using observations/comments to draw conclusions.
Accurate operationalization and measurement on random samples of sufficient size. The capacity to examine associations between variables and to replicate a research finding on many different populations and subpopulations. The capacity for testing and validating constructed theories and hypotheses (Johnson & Onwuegbuzie, 2004; Castro, Kellison, Boyd, & Kopak, 2010).	**Strengths**	Generate detailed and in-depth information on human experiences (emotions, beliefs, and behaviours). Conducted in naturalistic settings and can make cross-contexts comparisons and analysis. Easily engage participants' interest and attention in study (Johnson & Onwuegbuzie, 2004).
Research may not completely reflect local constituencies' understandings, a phenomenon referred to as decontextualization. The general knowledge which may not be applied to specific contexts directly (Johnson & Onwuegbuzie, 2004; Viruell-Fuentes, 2007).	**Weaknesses**	Small or unrepresentative samples and limited capacity of generalizability. The validity of qualitative research for the analysis and results are more susceptible to researcher's personal biases (Denzin & Lincoln, 2002).

Source: Adapted from Johnson & Onwuegbuzie (2004)

Referring to the comparison of Table 3.1, a quantitative approach allows researchers to analyse the data more objectively and statistically; but it overlooks the study background; a qualitative approach, on the other hand, lacks generalizability, but it can disclose more detailed and specific data through subjective sense-making. "Gaining an understanding of the strengths and weaknesses of quantitative and qualitative research puts a researcher in a position to mix or combine strategies." (Johnson & Onwuegbuzie, 2004, p. 18) The mixed-

methods approach, also referred as the third path (Gorard & Taylor, 2004) has recently risen to prominence in social-science research methodology (Morgan, 2007). A mixed-methods approach aims to gain a more comprehensive perspective by using both quantitative and qualitative methods to collect and analyse the data (Onwuegbuzie & Leech, 2005; Shank, 2006). Divergent findings result in greater depth and breadth of the overall results, from which researchers are able to make more reliable inferences and improved credibility. It has been widely recognized that a mixed-methods approach is a comprehensive social science research method, which combines the thematic data and the statistical data (Tashakkori & Teddlie, 1998). The third research paradigm – mixed-method research is a particular form of multi-method research. It has also drawn much attention in international business studies (Jain & Narvekar, 2004).

Hurmerinta-Peltomaki and Nummela (2006) reviewed four major journals in international business from 2000 to 2003; and they confirmed that a multi-method approach proposes innovative methodological solutions for international business research.

The key to selecting a research method is that it should be the most suitable way to obtain the answer to the research questions posed, as well as the goals of the study (Benbasat, 1984; Parahoo, 1997). As previously stated, the purpose of this study was to investigate the leadership adaptation challenges of Chinese managers, working in South Africa, to ensure greater workplace engagement from South African Zulu workers. The overall problem was then broken down into the specific research components, as below:

Research Question 1: What are the differences in socio-cultural values between Chinese and Zulu people?

Research Question 2: What are the differences in the perceptions of Chinese leadership behaviours between Chinese and Zulu people?

Research Question 3: What are the characteristics of Zulu employees in the workplace?

Research Question 4: What are the challenges encountered by Chinese managers working in South Africa?

Research Question 5: How are Chinese managers negotiating barriers to lead in the specific contextual setting, in which they find themselves?

In response to Research Question 1 and Research Question 2, objective and statistical measurements were needed; the Research Questions 3, 4, and 5 included the collection of rich data concerning perceptions and experiences in a specific context; thus, it was sufficient to collect qualitative data. In other words, a mixture of the objective and the subjective approach was called for by the research questions. Although this study was, to some extent, descriptive, concerning social values and leadership practices, it was predominantly exploratory. The objective was not to test an existing theory. Instead it was to conduct an in-depth investigation of cross-cultural differences, experiences and solutions. The use of a mixed-method methodology was of benefit to this cross-cultural research in several ways. Firstly, this type of research could gain a pragmatic understanding of how things are done in various contexts. Secondly, the approach was useful for exploring interdependent or context-specific relationships. Thirdly, the hybrid form enabled the researcher to overcome the limitations of either the qualitative or the quantitative approach (Earley & Singh, 1995; Johnson & Onwuegbuzie, 2004).

There are three basic types of mixed-method designs: (1) convergent parallel mixed methods; (2) explanatory sequential mixed-methods; and (3) exploratory sequential mixed methods (Creswell, 2013).

- Convergent parallel design should be distinguished by a simultaneous timing for the application of both quantitative and qualitative approaches during the same phase of the research process. The key assumption of this design is that both qualitative and quantitative data provide different types of information, which should produce the same results (Creswell, 2013).
- Explanatory sequential design occurs in two distinct interactive phases: (1) collection and analysis of quantitative data; and (2) the collection and the analysis of qualitative data to follow-up on the initial quantitative findings. A common reason to apply explanatory sequential design is a situation in which the researcher feels that the quantitative findings call for further in-depth explanation (Creswell, 2013).
- Exploratory sequential design is the opposite of the explanatory sequential design: first, a qualitative process, then a quantitative step. The objective is to develop an instrument based on the qualitative results (Creswell, 2013).

As stated in the previous section, both quantitative and qualitative data help to explain the research questions more completely (Creswell & Plano Clark, 2011); therefore, a convergent, parallel mixed-method research design was employed (see Figure 3.2).

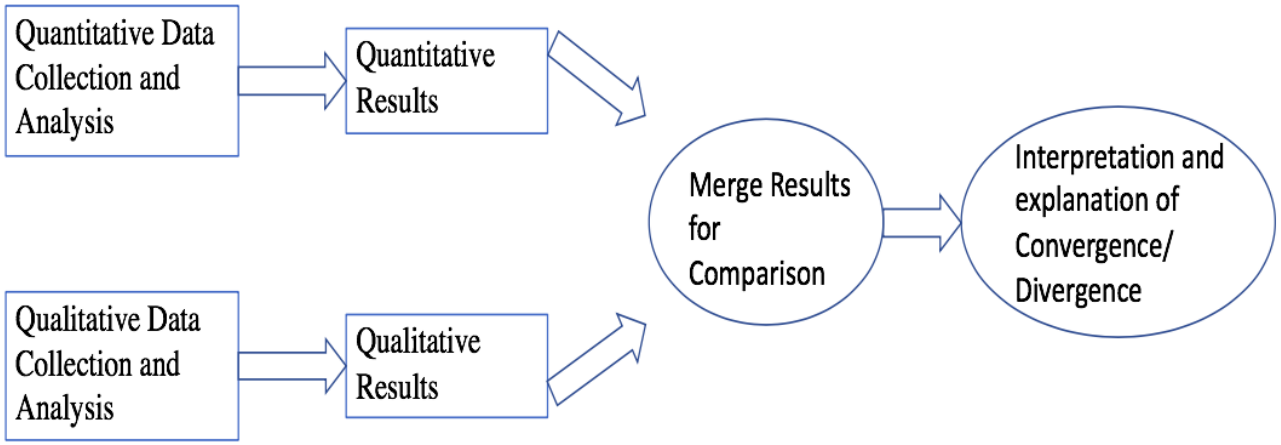


Figure 3.2 The Convergent Parallel Research Design

Source: Author

The technique is to collect both quantitative and qualitative data; and to analyse them separately; and then to compare the results to see whether the findings validate or disconfirm each other (Creswell, 2013). In this study, the quantitative data were collected through questionnaires, in order to compare the cultural dimensions and the perceptions of leadership behaviours between Chinese and Zulus; the qualitative data were collected by using interviews to investigate the experiences of Chinese managers working in South Africa. According to Creswell and Plano Clark (2011), comparing the two databases can help the researcher to develop a multifaceted, complementary picture of the phenomenon; and then to help them reach a completer and more comprehensive conclusion (see Table 3.2).

Table 3.2 Summary of Research Methods used in This Study

Phase	Procedure	End Product
Quantitative data collection	Paper and electronic based survey	Numerical data
Quantitative data analysis	Data screening, parametric test and correlation	Descriptive and inferential statistics
Qualitative data collection	Semi-structured in-depth interview	Interview transcripts and text data
Qualitative data analysis	Coding and thematic analysis	Thematic matrix and elaboration of stories
Integration of methods	Interpretation and explanation	Corollaries or meta-inferences

Source: Adapted from Creswell & Plano Clark (2011)

3.3 Sampling and Participants

There is a growing realization that leadership is a social interaction (Yukl, 2009) between leaders and followers (Tee, Ashkanazi, & Paulsen, 2013), and that leader-follower exchange affects followers' work engagement and performance (Gutermann et al., 2017) – follower's characteristics have influences on the choice of leadership styles and leader effectiveness (Kwantes & Boglarsky, 2007; House & Desseler, 1974), and followers' perspectives are important in evaluating leadership effectiveness (Kim et al., 2015; Antonakis, Cianciolo, & Sternberg, 2004). In this case, to better achieve the research aim of understanding how to adapt Chinese leadership styles to the South African Zulu working culture, a follower-centric perspective was taken. The population relevant to this study consisted of Zulu and Chinese

employees. Testing the entire population would have been the ideal situation; however, the size was too large; and it was impossible to include every individual (Castillo, 2009). The sampling population was composed of Zulu workers, Chinese workers and Chinese managers at clothing and textile factories. The target sample comprised males and females. Non-probability sampling (Latham, 2007) is usually used, due to the exploratory nature of a sample, where access to the entire population is limited; and time and cost constraints apply.

Due to restricted access to the population and their willingness to participate in this study, non-probability sampling in conjunction with snowball sampling (Latham, 2007) was used to select the participants. The factory in which the researcher worked was purposefully selected. The researcher started with eligible participants in the factory; and then received contact information regarding their acquaintance with other Chinese factories.

The first round of quantitative data collection was conducted between February 2018 and February 2019. A total of 384 Zulu employees and 375 Chinese employees volunteered to participate in this stage. Due to the valid Zulu responses being short of the target number, a second round of data collection took place in April 2019; and a further 30 Zulu employees volunteered to participate at this stage. The participants for the qualitative portion of this study consisted of 30 Chinese managers working in Newcastle, South Africa.

All the managers had previously worked in management positions in China; and they were now working in South Africa with at least three Zulu subordinates per manager. An additional factor was considered in the selection of the managers; according to Oberg's (1960) four stages of culture-shock theory. The second stage of the culture shock is Crisis, which is characterized by negative and critical perceptions of the host culture, arising from the difficulties in adjusting to the new setting and missing home culture (Oberg, 1960; Villalobos-Salgado, 2016). Crisis comes after the Honeymoon stage, which can last between a few days and six months (Oberg, 1960; Cheema, 2012). The researcher believed that one of the

issues with interviews may have been the problem of recall (Jones & Summer, 2009): respondents may have difficulty in remembering experiences. Therefore, to get more accurate information, only Chinese managers who had been working in South Africa for a period of six to eighteen months were selected to participate in this study.

3.4 The Data Collection

Ethical approval for this study was obtained, from the University of Cape Town's Commerce Faculty, prior to the process of data collection. As discussed above, a convergent, parallel mixed-method approach was employed. The quantitative collecting of data for the study was done by using a questionnaire. The qualitative data were collected through in-depth, semi-structured interviews. Choosing and implementing the data-collection method that best suited the research project will be discussed in the following section.

3.4.1 The Quantitative data collection

A systematic questionnaire was the quantitative-data collection tool used for this study. Questionnaires are documents containing questions and objectives designed to find information suitable for review. Structured questionnaires, or closed questionnaires, which provide participants with a set of response alternatives, are amongst the most widely used and valuable means (Seliger & Shohamy, 1989; Davids, 2013). It is safe to say that properly formulated questionnaires have many advantages, such as being a quick and efficient way of gathering large-scale information; they are time- and cost efficient; and they secure participants' anonymity (Seliger & Shohamy, 1989; Gillham, 2000).

However, this method has weaknesses, as well as strengths (see Table 3.3). For example, the researcher may never know whether the participants fully understood the questions that they were being asked. Thus, a pilot study (Saunders et al., 2009) was conducted with 30 participants (17 Zulu and 13 Chinese employees), in order to test the questionnaire and

generate a better understanding of the potential participants. This allowed for further adjustments to the design of the questionnaire.

Table 3.3 Benefits and Challenges Associated with the Use of Questionnaires

Benefits	Challenges	Strategies for Minimizing the Threat
Practical (time-saving and cost-effective)	Low response rate	Use a well-designed questionnaire
Easy to analyse	Little flexibility for responses	Provide space for comments
Precise answers	Problems with understanding	Translate to participants' own languages

Source: Author

The quantitative part of the study was concerned with the differences in societal cultures (R1) and perceptions of leadership behaviours (R2), as perceived by Zulu and Chinese employees. The target audience for the survey consisted of Chinese workers and Zulu workers in Chinese clothing factories. The concern was addressed by the questionnaire on the basis of previous literature. In addition to the introduction, which clarified the intent of the study and highlighted the facts that the answers were anonymous and confidential, the questionnaire consisted of three separate sections:

-The first segment contained 24 items on cultural values (see Table 3.4). The previously developed Values Survey Module (2013) (VSM) was used to investigate the cultural values of Zulus and those of the people of China. The answers in the segment on cultural dimensions were of two different types: one where the participants could choose between 5 different options marked 1 to 5; while the other type was a 5-point Likert-style rating scale (Hofstede & Minkov, 2013; Aguinis, Pierce, & Culpepper, 2009).

-The second section contained 12 items on the perceptions of Chinese leadership behaviours (see Table 3.5). The perceptions of Zulu and Chinese employees were examined through the Perceived Paternalistic Leadership Behavioural section (PPLB). The scale was adapted from House and Dessler's (1974) Perceived Leadership Behaviour Scale (PLBS) and Cheng et al.'s (2000) Paternalistic Leadership Scale (PLS). PLBS focuses on

subordinates' perceptions of their leader's behaviour with respect to instrumental leadership, supportive leadership, and participative leadership. PLS focuses on the measurement of PL behaviours, based on Authoritarian leadership, Benevolent leadership, and Moral leadership. The researcher applied the framework of PLBS, and then rephrased the items of PLS in order to make the questionnaire relevant to the research question; as such, the PPLB section measured the subordinates' perceptions of their managers regarding Authoritarian Benevolent, and Moral leadership behavioural styles. All scales in the leader's behaviours section were 5-point Likert-type scales (House & Dessler, 1974; Aguinis et al., 2009).

-The third section contained 5 items relating to the respondents' demographics, including age, gender, educational background, and occupation type.

Table 3.4 Hypotheses – Cultural dimensions

Hypothesis	Survey Item
Hypothesis 1: The Chinese have a higher Power Distance dimension than the Zulus.	**Power Distance**
	07: Be consulted by your boss in decisions involving your work.
	02: Have a boss (direct superior) you can respect.
	20: How often, in your experience, are subordinates afraid to contradict their boss (or students their teacher?).
	23: An organization structure in which certain subordinates have two bosses should be avoided at all cost.
Hypothesis 2: The Zulus have a higher Individualism dimension than the Chinese.	**Individualism**
	04: Have security of employment.
	01: Have sufficient time for your personal or home life.
	09: Have a job respected by your family and friends.
	06: Do work that is interesting.
Hypothesis 3: The Chinese have a higher Masculinity dimension than the Zulus.	**Masculinity**
	05: Have pleasant people to work with.
	03: Get recognition for good performance.
	08: Live in a desirable area.
	10: Have chances for promotion.
Hypothesis 4: The Zulus have a higher Uncertainty Avoidance dimension than the Chinese.	**Uncertainty Avoidance**
	18: All in all, how would you describe your state of health these days?
	15: How often do you feel nervous or tense?
	21: One can be a good manager without having a precise answer to every question that a subordinate may raise about his or her work.
	24: A company's or organization's rules should not be broken - not even when the employee thinks breaking the rule would be in the organization's best interest.
Hypothesis 5: The Chinese have a higher Long-Term Orientation dimension than the Zulus.	**Long-Term Orientation**
	13: Doing a service to a friend.
	14: Thrift (not spending more than needed).
	19: How proud are you to be a citizen of your country?
	22: Persistent efforts are the surest way to results.
Hypothesis 6: The Zulus have a higher Indulgence dimension than the Chinese.	**Indulgence**
	12: Moderation: having few desires.
	11: Keeping time free for fun.
	17: Do other people or circumstances ever prevent you from doing what you really want to?
	16: Are you a happy person?

Source: Author

Table 3.5 Hypotheses – Leadership behaviours

Hypothesis	Survey Item
Hypothesis 7: Zulus perceive higher Authoritarian leadership behaviours than the Chinese.	**Authoritarian Behaviours**
	26: My supervisor decides what shall be done and how it shall be done.
	30: My supervisor scolds us when we cannot accomplish our tasks.
	33: My supervisor determines all decisions whether they are important or not.
	35: My supervisor asks me to obey his/her instructions completely.
Hypothesis 8: Zulus perceive higher Benevolent leadership behaviours than the Chinese.	**Benevolent Behaviours**
	25: My supervisor is like a family member when he/she gets along with us.
	27: My supervisor handles whatever is difficult for me to do or manage in everyday life.
	31: My supervisor looks out for the personal welfare of group members.
	34: Beyond the working relationship, my supervisor expresses concern about my daily life.
Hypothesis 9: Zulus perceive higher Moral leadership behaviours than the Chinese.	**Moral Behaviours**
	28: My supervisor is a role model for me to follow.
	29: My supervisor is friendly and polite.
	32: My supervisor employs people according to his/her virtues.
	36: My supervisor uses his/her authority to seek special privileges for himself/herself.

Source: Author

The questionnaires were translated (Saunders et al., 2009) into Chinese and the Zulu language to accommodate participants who may have been more comfortable with their mother tongue than with English. The questionnaires were initially designed in English; and they were subsequently translated into both the Zulu language and the Chinese language. There were three steps taken in the translation process: (1) forward translation (Maxwell, 1996); (2) back-translation (Chen & Boore, 2010); and (3) review and the adjustment (Maxwell, 1996).

- Forward translation was used to translate the English version of the questionnaire to a Chinese version as well as a Zulu version. For the Chinese questionnaire, the researcher translated the questions by herself. The first language of the researcher is Chinese, she has a post-graduate degree from a university in England, and had experience in working in English-speaking countries, which renders her capable of

translating (Maxwell, 1996); for the Zulu questionnaire, the researcher hired a professional translation company.

- Back-translation was used for identifying possible translation discrepancies between the original English version and the translated version (Chen & Boore, 2010). For Chinese questionnaire, a Chinese HR manager, who holds a degree in English, translated the Chinese version back into English; for the Zulu questionnaire, a Zulu accountant who attended the Durban University of Technology translated the Zulu version back into English.

- Review and adjustment were used to ensure that the translation was readable and to maintain the original meaning in the English version. For the Chinese questionnaire, a Chinese professor of Business management reviewed the English version and the Chinese back-translation; for the Zulu questionnaire, a Zulu HR manager, who holds a degree in Marketing, reviewed the English version and the Zulu back-translation.

However, there were still language concerns; for instance, the Chinese corresponding word for ‘thrift’ is not as the same as ‘not spending more than needed’ in the English version. Therefore, the questionnaire was provided both in English and the target languages, so that the participants might have a chance to check the meaning of the items in the original English themselves.

The initial fieldwork was conducted between February 2018 and February 2019. A contact person who had access to Chinese factories in Newcastle, KwaZulu-Natal (South Africa) was identified to assist with the questionnaire distribution and with the collection thereof (Amgheib, 2016) from the Zulu workers. The Zulu participants were asked to return the completed questionnaire within one week of its distribution, in order to ensure anonymity and confidentiality (Saunders et al., 2009). Of the 650 paper questionnaires distributed, 398 were returned, representing a response rate of 59%.

In the meantime, links to the online questionnaire were sent out by the researcher through email, SMS (mobile phone texting) and Wechat (a Chinese messaging and social-media service) to the potential Chinese participants. Due to the valid Zulu survey responses being short of the 300 target, a second round of surveying was conducted in April 2019; the researcher sent the links to the online questionnaire via email and using social media applications (Wechat, Facebook and WhatsApp) to potential Zulu participants. The online questionnaire questions were in Zulu and in English.

3.4.2 The Qualitative data collection

Qualitative research is often about gaining insights into the attitudes, habits, expectations and motivations of the participants. Methods for performing a qualitative analysis, therefore, are distinguished by interactive and humanistic influences (Rossman & Rallis, 2011). The in-depth interview is one of the most effective approaches for learning about individual perspectives and opinions (Britten, 1995; Qu & Dumay, 2011).

For the purpose of this study, the semi-structured interview was considered the most appropriate than other types of interviews, namely structured and unstructured interviews. Semi-structured interviews are conducted by one interviewer, with an interviewee, using a comprehensive collection of guiding questions, and specialising in addressing a subject that is little known about (McDermott & Sokolov, 2009). The interviewer is expected to change the questions, according to specific answers, in order to strengthen the breadth and depth of the collected information (Patton, 1987, p. 111).

The use of a semi-structured interview format in this study has three main advantages. First of all, interviewing was ideal for examining behaviours, attitudes and values (Barriball & While, 1994). Through in-depth contact, the researcher can obtain the full range and scope of the knowledge. Therefore, relative to unstructured interviews, a semi-structured interview

could not only give participants an opportunity to share experiences; but it would also allow open-ended questions to be applied, in order to identify the topic under review, which saved time and made it easier to track procedurally. Lastly, conducting research in flexible and relaxed situations helped to build good links and relationships with the research participants, thereby allowing them to provide true and credible information (Creswell, 1994).

The qualitative part of the study was concerned with Chinese managers' working experiences in South Africa. There were three main criteria to select Chinese managers as participants for interviews: (1) that they led at least three Zulu workers, (2) that they had leadership experience in China, and (3) that they had at least six to eighteen months working experience in South Africa. In total, 30 interviews were conducted with Chinese managers and each lasted from 45 to 60 minutes, which is recommended as an appropriate sample size and length of interview (Creswell, 1998; Mason, 2010; Dworkin, 2012).

A pilot study with 3 Chinese managers was conducted, after the researcher's observations in a textile company in Newcastle, South Africa – in order to further refine the interview questions (Creswell, 2013) and to improve the clarity of the wording. The final interview protocol was as follows: Step 1 – Introduction to the study and information on the interview process; Step 2 – Proposed questions for the semi-structured interview. Step 3 – Thanking the participants and answering the questions raised during the interview (Ritchie & Lewis, 2003). The following is the list of questions used to collect the interview data:

Question 1: When and/or why did you come to South Africa?

This question was used to describe the time participants had spent abroad in South Africa, as well as their motivations. As discussed earlier, the time spent in the host country was regarded as a variable important for the experiences of the participants, as well as their perception of the context. In fact, the reasons behind the decision are to consider cross-cultural experiences.

Question 2: What do you like/dislike about working in South Africa?

Question 3: Could you please describe your typical working day?

Question 4: Were your prior job experiences different from the one you have now?

Question 5: List a few, if any, different aspects between Zulu and Chinese employees.

These questions were used to understand the participants' feelings about working in South Africa, and how this might have differed from their perceived social realities, as well as to stimulate discussion on the topic of Zulu employees' characteristics, and any problems encountered by the Chinese managers in the workplace.

Question 6: How would you describe an effective leadership style?

Question 7: How would you describe a good follower?

Question 8: What changes have you made since working in South Africa?

Question 9: If any, what aspects of your leadership style do you think need to be changed?

Question 10: How long did it take to adapt yourself to the South African working style?

Such questions were intended to understand the actual shifts in thoughts and behaviours that have been experienced by the participants. The questions were also aimed at gaining an understanding of how differences were perceived, and how new sets were produced.

During the interviews, not every question was asked; and they were asked in no specific order. The questions were presented as informal guidelines; and the conversations were permitted to take any reasonable direction that the interviewees might choose. The purpose

and procedure were articulated to the participants, and the consent forms were signed prior to the interviews (Bowser, 2015).

Nineteen of the interviewees gave their consent to the audio recording, 11 did not, and written notes were taken at all the interviews. The interviews were conducted in the Chinese language with Chinese managers – the transcripts of which were kept in the Chinese language; and they were analysed in the Chinese language (Chen & Boore, 2010). The themes and quotes included in the thesis were translated into English by the researcher, and then back-translated by a Chinese HR manager, who holds a degree in English; and they were then compared with the original transcript by a Chinese Professor of Business Management.

3.5 The Data Analysis

"Data analysis is the summarization and the pulling together of trends in the evidence" (Al-Hilali, 2012, p. 98). Depending on the research questions and the formulated hypotheses, the analysis techniques varied among the studies. The data analysis for this research study consisted of two distinct phases: (a) one phase consisted of analysing the quantitative data by means of statistical analytical techniques, in order to extract concise and inferential information, and then analysing the qualitative data, in order to gain a better understanding of the responses of the interviewees; and (b) the other phase then combined these two data analytical strands to interpret the results, to look at the research questions, and to compare the findings (Teddlie & Tashakkori, 2009).

3.5.1 The Quantitative data analysis

In this study, computer-assisted data analysis software (Davids, 2013), the "Statistical Package for Social Science" (SPSS) was used to assist in analysing the quantitative data. The raw data were edited by using Microsoft Excel, to ensure that they were free of errors.

Various statistical analyses were performed from the captured data, including frequency, the mean, a parametric test and the correlation (Cronk, 2017). The descriptive information consisted of the number of participants, the gender breakdown, age, the educational background, and occupation. The statistics were computed in the form of frequency distributions and variability (Cronk, 2017), to thereby describe the basic features of the data. The hypotheses were tested using both descriptive and inferential statistical analysis (Cronk, 2017).

The inferential part of the analysis consisted of two steps: (1) the statistical assumptions, which supported the validity of the data were performed in the first step (Cronk, 2017); and (2) in the second step, parametric tests were conducted to examine the differences between the groups in the sample (Cronk, 2017); the Pearson correlation coefficient (Cronk, 2017) was used to examine the relationships between each of the cultural dimensions; and canonical correlation was used to analyse the relationships between the cultural values and the perceptions of the leadership behaviours.

3.5.2 Qualitative data analysis

This research employed the framework developed by Miles and Huberman (1994) for the qualitative data analysis. Three key components of qualitative analysis: data reduction, data display, and conclusion drawing or verification (Miles & Huberman, 1994, p. 10), are interwoven and concurrent throughout the process of the data analysis (see Figure 3.6). The interactive combination of data collection and ongoing analysis can provide greater mapping, interpretation and a holistic understanding thereof (Teddlie & Tashakkori, 2003).

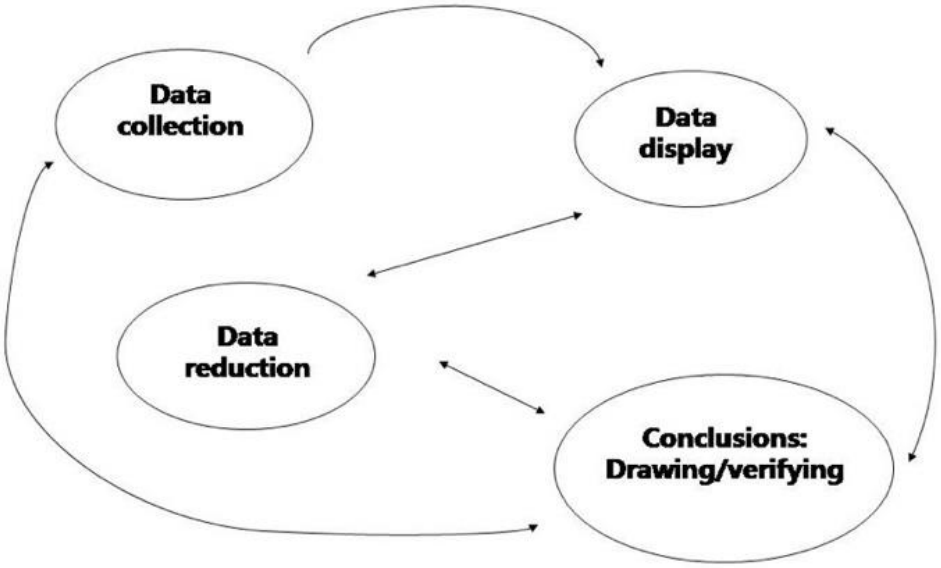


Figure 3.3 Components of the Data Analysis: The Interactive Model

Source: Adapted from Miles & Huberman (1994, p. 12)

Corbin and Strauss (2008, p. 64) addressed that qualitative data analysis as “the act of giving meaning to the data”. The first step of the qualitative-data analysis process was to convert the raw data into the written word, so that they could be edited for accuracy, coded, and analysed. As digital recording was refused by 11 participants, their interviews were recorded solely by the means of written notes; the other 19 interviews were transcribed from audio recording (Miles, Huberman, & Saldana, 2014).

Individual transcripts of each interview were validated by the respective participant (Lunenburg & Irby, 2008). Chen and Boore (2010) recommended that interviews be transcribed and analysed in the original language, then translated and back-translated into the generated themes from the original language to English. This recommendation was used in a number of other studies (Nyante, 2016). Thus, the transcripts from this study were kept in Chinese and the excerpts quoted in the dissertation were translated into English. Analysis of the transcripts was performed by utilising an adaptation of Colaizzi’s (1978) seven-step procedure for the qualitative study of experiences:

Step 1: Acquire a sense of each transcript. The researcher reads the participants narratives several times, to acquire a feeling for their ideas, in order to understand them fully.

Step 2: Extract significant statements. The researcher identified key words and sentences that were of direct relevance to the phenomenon under study.

Step 3: Formulated meanings. The researcher formulated the meanings relevant to the phenomenon from these significant statements.

Table 3.6 provides examples of how the formulated meanings were derived from the significant statements; and similar meanings were frequently formed from different participants' statements.

Table 3.6 Process of Creating Formulated Meanings from Significant Statements

Significant statements	Formulated Meanings
Those who did not speak English well have communication problems with local employees; they could not understand the English the Chinese spoke (Respondent 01).	Language barrier makes communication between the Chinese and the Zulus difficult.
Difficulty in communication, language barrier. (Respondent 16)	
That is because of the language. We have to communicate with them by gesture (Respondent 06).	
If I stop working, I'll have no food. It's different from here. They have unemployment benefit given by the government called UIF (Respondent 12).	People's attitude towards work varies, according to the social welfare systems.

Source: Research data

Step 4: Organise the formulated meanings into clusters of themes. The researcher assigned these formulated meanings into theme clusters.

Table 3.7 provides an example of how the themes emerged from the formulated meanings.

Table 3.7 Process of Constructing Theme

Theme Clusters	Emergent Theme
Language barrier	Communication problems
Different understandings	
Communication Patterns	

Source: Research data

Step 5: Exhaustively described the investigated phenomenon. The researcher incorporated the resulting themes into a full and inclusive description of the phenomenon under study.

Step 6: Describe the fundamental structure of the phenomenon. The researcher condenses the description to an essential structure that offers an explanation of the behaviour.

Step 7: Return to the participants. The researcher returned the results to the participants, to elicit their opinions on the analysis for cross-checking interpretation thereof.

(Colaizzi, 1978; Goulding, 2005; Morrow, Rodriguez, & King, 2015)

The researcher used coding to discover and understand the meanings behind the materials documented (Corbin & Strauss, 2008). Saldana (2013) identified six major coding techniques that can be used: (1) in vivo coding, (2) process (action) coding, (3) initial (open) coding, (4) focused coding, (5) axial coding, and (6) theoretical (selective) coding. In the first cycle, researchers try to identify major concepts and categorize data. In the second cycle, axial and selective coding techniques were applied to compare and connect the codes (Theron, 2015) (see Table 3.8).

In this study, the researcher initially identified over 100 codes, based on the transcripts. Then, she used axial coding to group the codes into 8 code families, such as problems faced by Chinese managers (e.g., lifestyle and language) and comparisons of the employees (e.g., work ethic and efficiency). Finally, 3 themes (authority/decision-making, communication, and relationship) were identified by selective coding.

Table 3.8 Introduction of Coding Techniques

Phase	Techniques	Descriptions
The First cycle	In vivo coding	"The terms used by (participants) themselves" (Strauss, 1987, p. 33).
	Process (Action) coding	Use "-ing" words to imply action in the data (Charmaz, 2002).
	Initial (Open) coding	Divide data into discrete parts and compare the similarities and differences (Strauss & Corbin, 1998).
The Second cycle	Focused coding	Search for the most frequent Initial codes (Charmaz, 2006).
	Axial coding	Extend the analytical work from Initial coding, to relate "categories to subcategories" (Charmaz, 2006, p. 60).
	Theoretical (Selective) coding	Cover all other codes and categories to explain what "this research is all about" (Strauss & Corbin, 1998, p. 146).

Source: Adapted from Saldana (2009)

3.5.3 Interpretation

Quantitative analyses provided evidence for determining interrelations and tendencies; while qualitative evidence deepened the understanding of the real context behind statistically significant correlations and differences (Creswell & Plano Clark, 2011). In the final phase of the convergent approach, the quantitative and the qualitative data were carefully combined to create corollaries, or what researchers term meta-inferences (Teddlie & Tashakkori, 2009). The integration included summarizing and interpreting the separate results, and noting whether the two sources of information converged or disagreed, and explained any divergence where it occurred.

In this way, the study sought to merge the results from the quantitative and qualitative data into a coherent whole, for providing a more complete interpretation.

3.6 Validity and Reliability

Validity and reliability are important concepts in enhancing the quality of the analytical assessment and evaluation (Tavakol & Dennick, 2011). Although in different types of research, they have different meanings (Creswell, 2014), broadly equivalent concepts can

be found in both quantitative and qualitative methods (Lincoln & Guba, 1985) (see Table 3.9). As the previous discussion suggests, mixed methods, as applied in this study, can provide researchers with the opportunity to balance the strengths and weaknesses of each approach (quantitative and qualitative) by drawing on the values of the two data-collection methods, the data analyses, and the interpretations that draw from the multiple perspectives of the evidence. However, it is believed that different types of storage and selection procedures can augment the validity and the reliability (Zohrabi, 2013). Therefore, in this convergent approach study, each component had to be dealt with separately, in order to convey the quality of the conclusions that can be drawn from the study (Johnson & Onwuegbuzie, 2004).

Table 3.9 Meanings of Validity and Reliability

Research types	Validity	Reliability
Quantitative method	How far every measuring instrument tests what it wants to measure.	Results are consistent, robust and repeatable (Twycross & Shields, 2004).
Qualitative method	Analysis uses such methods to verify that the research findings are correct (Creswell, 2014).	Approach is consistent among researchers and across different projects.

Source: Author

In quantitative research, in order to obtain validity, one step is to “select specific types of variables that are going to be used”; and the other is to “demonstrate that the selected measures of these variables do reflect the specific types of the changeables that have been selected” (Yin, 2003, p. 35). In this study, the quantitative empirical information was essential to show the understanding of the research questions that examined Chinese and Zulu people’s cultural values and perceptions of leadership behaviours. There was a linkage between the theoretical frameworks (cross-cultural context and leadership style), the construction of the data-collection tools (questionnaires on cultural values and leader behaviours) and the actual data (cultural dimensions and the perceptions of Chinese and Zulu employees).

Cronbach's alpha is frequently used to estimate the reliability of a construct (Trochim & Donnelly, 2007). Al Mutairi (2016) used VSM 2013, and high Cronbach's alpha scores were produced in all six dimensions (PDI (.920); UAI (.889); IDV (.991); MAS (.968); LTO (.981); IVR (.944)); Cheng et al. (2004) achieved Cronbach's alpha scores of .94 for benevolent leadership, .90 for moral leadership, and .89 for authoritarian leadership when they applied the Paternalistic Leadership Scale developed by Cheng et al. (2000). The instruments were considered reliable, because all of the scales' reliability scores were found to be generally high in this study. The Cronbach-alpha scores for the total scales were found to be .802 and scores for the different constructs were between .807 and .889 (The alphas for the different constructs can be found in Chapter 4.). As the widely accepted cut-off alpha level was 0.7 (De Vaus, 2014), the instruments were found to be reliable.

In qualitative research, the terms dependability, credibility, confirmability, and transferability are essential criteria for acquiring good research quality (Lincoln & Guba, 1985).

- *Dependability*: Lincoln and Guba (1985, p. 300) used "dependability" in qualitative research corresponding to the concept of "reliability" in quantitative research. It concerns the quality and the integrity of the research (Miles, Huberman, & Saldana, 2014). To ensure that the findings did not differ if the study were repeated within the same context and with the same participants (Shenton, 2004), the researcher coded segments of the data at two different periods: before and after writing the discussion chapter, as recommended by Miles and Huberman (1994).

- *Credibility*: Credibility refers to validity, specifically conducting the study "in such a manner as to ensure that the subject was accurately identified and described" (Marshall & Rossman, 1995, p. 143). The aim of credibility is to decrease any mistakes and biases in research. In this study, the researcher sent transcripts to the participants for reviewing (Lunenburg & Irby, 2008), and requested three of the participants to explain what they

considered to be the main points; then she compared them with the list of headings of the researcher, and addressed changes with the participants (Zohrabi, 2013). The truthfulness of the content and information could be recognized and supported in this way. Furthermore, triangulation, involving the use of multiple types of data for strengthening reliability (Yin, 1994), was also a method applied in this study for producing converging conclusions or reconciling any differences.

- *Confirmability*: “The concept of confirmability is the qualitative investigator’s comparable concern to objectivity” (Shenton, 2004, p. 72) In order to achieve confirmability of the study and to confirm the accuracy of the analysis, the detailed study methods and procedures were kept and displayed for auditing by outsiders (Lincoln & Guba, 1985); and “the conclusions [were] explicitly linked with exhibits of condensed/ displayed data” (Miles et al., 2014, p. 250).

- *Transferability*: Transferability is concerned with generalizability, whether the conclusions of a study are transferable from a particular situation to another (Miles, et al., 2014). To obtain the transferability of this study, the researcher provided sufficient information on research samples, settings, and processes (Morrow, 2005). She tried to connect the findings to the previous theory; and she further suggested comparable settings where the conclusions could be transferred (Miles et al., 2014) within the specific context, which the study covered. However, their results were not generalizable for all Chinese companies in South African environments; and they cannot be claimed for different industries unrelated to this study.

3.7 Ethical Considerations

Research is a complex process, which could include many stakeholder groups (Burton & Steane, 2004); and ethical issues are likely to arise and contribute to many research aspects: access searching, data collection and data analysis, secure storage of the data, and

reporting (Behi & Nolan, 1996; Creswell, 2013). Hence, people involved in research should be fully aware of and follow the ethical principles. In this study, research ethics were applicable during the whole process.

- Prior to the participants being contacted, ethical approval was granted on the 17th February, 2018 and the 8th April, 2019 from the University of Cape Town, to ensure that this research was undertaken in compliance with the ethical guidelines and that it met the protocol established by the University and Business School (see Appendix A).
- During and after the research process, three main measures were taken to protect the participants from potential harm. Firstly, the participants were made aware of the intention and content of the study (Saunders et al., 2009) before any information was gathered. Participants in the questionnaires were informed of the research purpose and the ethical issues through a covering letter; and consent forms were given to be signed by every research participant (manager) prior to the interviews (see Appendix B) (Saunders et al., 2009; Miles et al., 2014). This enabled the research respondents to provide informed consent of participation in the research, with the knowledge of how the information they provided would be used. Secondly, the records and the private information were kept safely and securely (password protected) with the agreement of the participants; and it could only be used for the purpose of this research (Miles et al., 2014). This was also in adherence to the privacy and confidentiality aspect of research ethics. In addition, the researcher was the only person to securely hold information concerning the participants. Any data shared with the statisticians and the advisors was coded to maintain participant confidentiality. Thirdly, all findings and results presented were those of the actual facts stated in the interviews – without any manipulation or bias.

4. RESEARCH FINDINGS AND DISCUSSION

The mixed-method research study on adapting Chinese leadership styles to the South African Zulu culture was conducted and completed as planned. The findings of the data analysis for the five research questions were reported accordingly. Quantitative data collection was undertaken through the distribution of questionnaires to the participants. Descriptive and influential statistics were used to investigate two research questions (Research Question 1 and Research Question 2).

The Qualitative data collection consisted of interviews, as described in Chapter 3. The research questions: Research Question 3, Research Question 4, and Research Question 5 were answered by using the responses from the interviews. In addition to a summary of the research results, this chapter discusses the outcomes of the study; and it places them in the context of the existing literature and the methodological philosophy, thereby indicating how the current findings support, challenge or develop into the existing theories.

4.1 Demographic Characteristics of the Participants – Survey

The survey was conducted between February 2018 and April 2019. Of the completed surveys, 414 were from the South African sample and 375 were from the Chinese sample. 81 Zulu paper-based responses were eliminated; because the participants did not complete a sufficient number of questions for them to be useable; 26 Zulu responses were excluded; as their leaders were not Chinese nationals; and 64 Chinese responses were dropped in compliance with the elimination criteria of being in a leadership position. As a result, the final sample consisted of 307 Zulu and 311 Chinese responses.

Descriptive statistics were used to summarize the data and to describe the characteristics of the sample. The experimental sample represents the target population of employees in clothing and textile factories with an assortment of gender, age range, educational

background, and occupation. The analysis of the descriptive statistics generated information through frequency distribution. This clearly outlines to which population the findings of this study can be generalized.

Figure 4.1 indicates that females represented 89.5% of the participants (n=553); while males made up 10.5% (n=65). The Zulu sample consisted of 37 male (12.1%) and 270 female (87.9%) respondents. The Chinese sample consisted of 28 male (9%) and 283 female (91%) respondents (see Table 4.1).

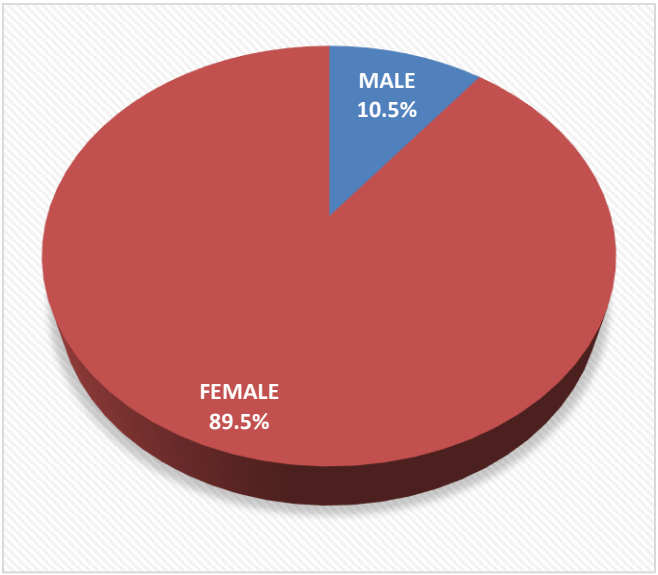


Figure 4.1 Frequency Distribution of Gender (N=618)

Source: Research data

Table 4.1 Participants' Gender

Gender	Combined	Zulu	Chinese
Male	65 (10.5%)	37 (12.1%)	28 (9%)
Female	553 (89.5%)	270 (87.9%)	283 (91%)
Total	618	307	311

Source: Research data

The participants in this study represented various age groups. The highest representation was within the age range of 25-29 (23.9%), followed by those within the age range of 35-39 (21.0%), and 40-49 (18.9%) (see Figure 4.2). Within the Zulu sample, the majority of the

participants were from the group of 25-29 (37.1%); while, within the Chinese sample, the majority of the participants were from the group of 40-49 (31.8%) (see Table 4.2).

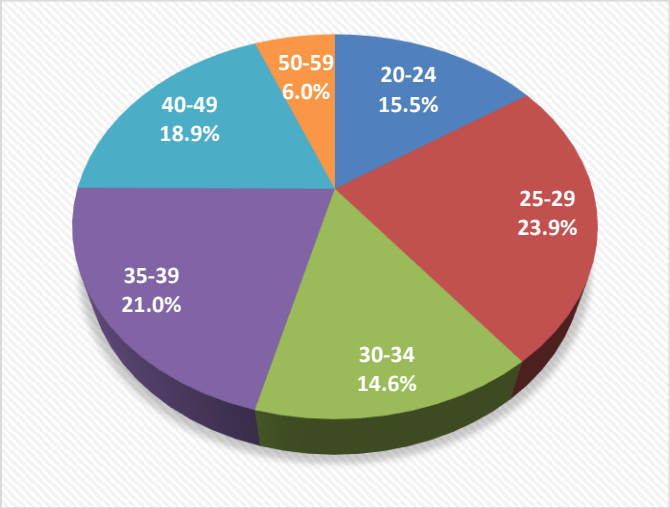


Figure 4.2 Frequency Distribution of Age (N=618)

Source: Research data

Table 4.2 Participants' Age

Age	Combined	Zulu	Chinese
20-24	96 (15.5%)	74 (24.1%)	22 (7.1%)
25-29	148 (23.9%)	114 (37.1%)	34 (10.9%)
30-34	90 (14.6%)	40 (13.0%)	50 (16.1%)
35-39	130 (21.0%)	52 (16.9%)	78 (25.1%)
40-49	117 (18.9%)	18 (5.9%)	99 (31.8%)
50-59	37 (6.0%)	9 (2.9%)	28 (9.0%)

Source: Research data

In terms of the educational background of the participants, the largest group comprised the group with 9 years or less (65.0%), followed by those with 12 years (18.1%) in education (see Figure 4.3). Table 4.3 shows the responses for the combined sample, consisting of the Zulu samples, and the Chinese samples. Equal numbers of participants were shown to have 13 years (n=3) or 14 years (n=3) of educational background.

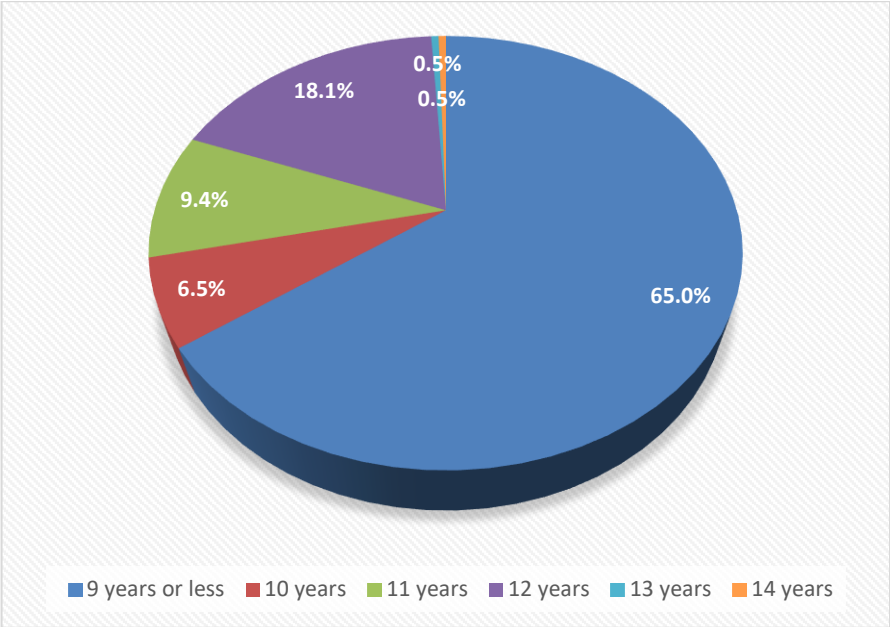


Figure 4.3 Frequency Distribution of Educational Backgrounds (N=618)

Source: Research data

Table 4.3 Participants' Educational Background

Years	Combined	Zulu	Chinese
9 years or less	402 (65.0%)	163 (53.1%)	239 (76.8%)
10 years	40 (6.5%)	15 (4.9%)	25 (8.0%)
11 years	58 (9.4%)	18 (5.9%)	40 (12.9%)
12 years	112 (18.1%)	105 (34.2%)	7 (2.3%)
13 years	3 (0.5%)	3 (1.0%)	0
14 years	3 (0.5%)	3 (1.0%)	0

Source: Research data

All the participants were working in clothing and textile factories. The "Unskilled or semi-skilled manual workers' category was the largest group (95.5%); while 0.5%, and 4.0% were positioned in groups described as "Generally trained office worker or secretary"; and "Vocationally trained craftsperson, technician, IT-specialist, nurse, artist or equivalent" respectively. None of the participants belonged to the group of "Academically trained professional or equivalent" (see Figure 4.4 and Table 4.4).

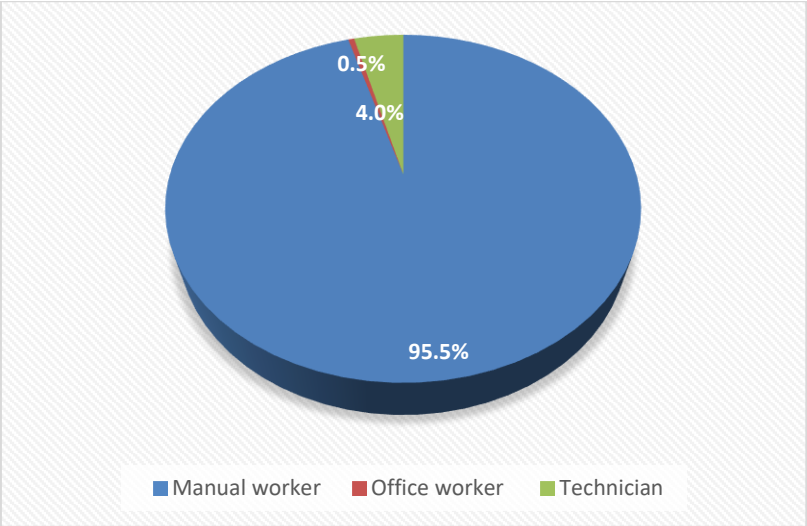


Figure 4.4 Frequency Distribution of Occupation (N=618)

Source: Research data

Table 4.4 Participants' Occupation

Occupation type	Combined	Zulu	Chinese
Unskilled or semi-skilled manual worker	590 (95.5%)	298 (97.1%)	292 (93.0%)
Generally trained office worker or secretary	3 (0.5%)	3 (1.0%)	0
Vocationally trained craftsperson, technician, IT-specialist, nurse, artist or equivalent	25 (4.0%)	6 (2.0%)	19 (6.1%)

Source: Research data

4.2 Research Question 1

What are the differences in socio-cultural values between Chinese and Zulu people?

The cultural dimensions of Power Distance (PDI), Uncertainty Avoidance (UAI), Individualism (IDV), Masculinity (MAS), Long-Term Orientation (LTO) and Indulgence/Restraint (IVR) were measured by using VSM 2013. Cronbach's reliability test (Cronbach, 1951) for the VSM showed an internal consistency score of 0.791 for all the scales, ranging from 0.807 to 0.861 for each subscale, demonstrating a high level of internal reliability (see Table 4.5).

Table 4.5 Cronbach's Alphas Scores for Cultural Dimensions Scale

Cultural Dimension	PDI	IDV	MAS	UAI	LTO	IVR
Survey Items	2,7,20,23	1,4,6,9	3,5,8,10	15,18,21,24	13,14,19,22	11,12,16,17
Cronbach's Alpha	.861	.846	.835	.858	.807	.840

Source: Research data

Table 4.6, Table 4.7, and Figure 4.5 show the means and the scores of cultural dimensions calculated, based on the VSM scoring instructions (Hofstede & Minkov, 2013):

PDI= 35(m07 – m02) + 25(m20 – m23) + C(pd)

IDV = 35(m04 – m01) + 35(m09 – m06) + C(ic)

MAS = 35(m05 – m03) + 35(m08 – m10) + C(mf)

UAI = 40(m18 - m15) + 25(m21 – m24) + C(ua)

LTO = 40(m13 – m14) + 25(m19 – m22) + C(ls)

IVR = 35(m12 – m11) + 40(m17 – m16) + C(ir)

in which, for example m07, was the mean score for item 07; and m02 was the mean score for question. Item 02; C was a constant (positive or negative) that varies along with the nature of the sample; and it did not affect the comparison of the samples. Furthermore, it was chosen to shift the index score to values between 0 and 100. In order to have a plain observation in comparison, the scores were modified, according to that of Hofstede et al. (2010) the published data of China. Consequently, the interpretation was related to the Zulu sample and the Chinese sample, relative to one another.

Table 4.6 Mean Score for Each Dimension

Group	Dimension	N	Mean	Group	Dimension	N	Mean
Zulu	PDI	307	-7.443	Chinese	PDI	311	7.508
	IDV	307	-13.9088		IDV	311	1.0129
	MAS	307	-7.4104		MAS	311	4.5016
	UAI	307	21.3844		UAI	311	-0.9807
	LTO	307	-23.7948		LTO	311	35.7235
	IVR	307	-0.0651		IVR	311	-2.7653

Source: Research data

Table 4.7 Index Score for Each Dimension

Dimension	PDI	IDV	MAS	UAI	LTO	IVR
Zulu	65.049	5.0783	54.088	52.3651	27.4817	26.7002
Chinese	80	20	66	30	87	24

Source: Research data

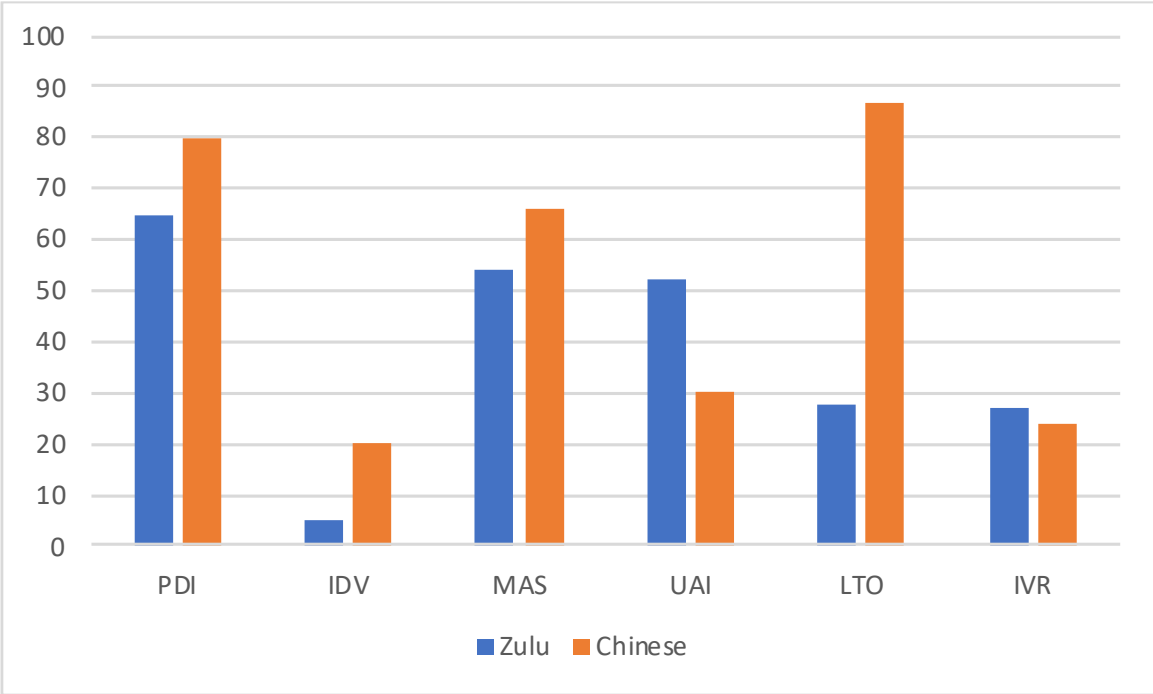
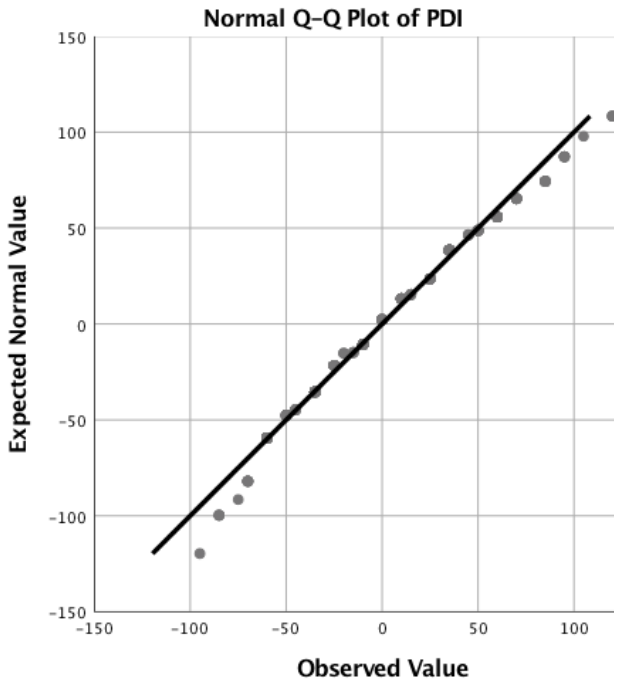


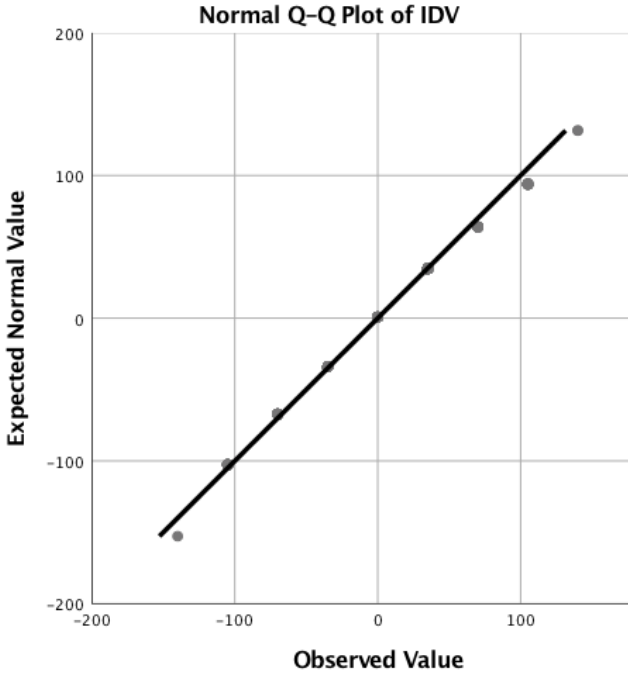
Figure 4.5 Differences Visualized in Cultural Dimensions of Zulu and Chinese Sample

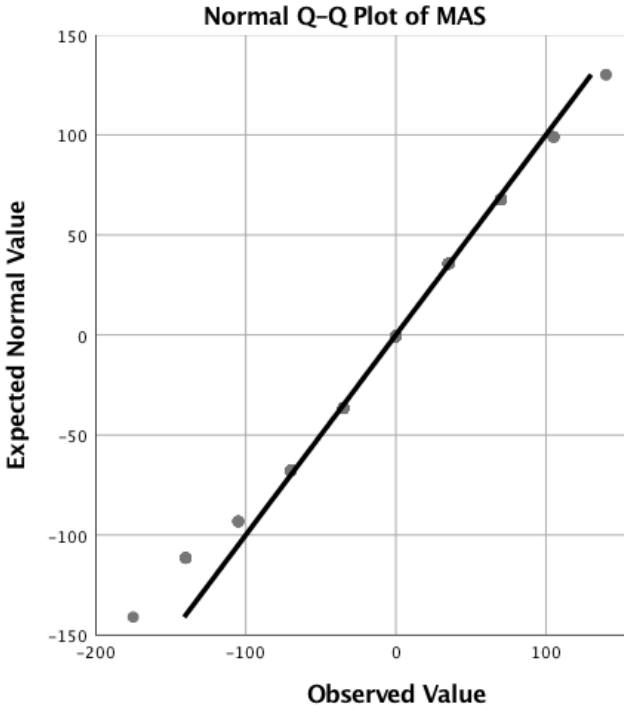
Source: Research data

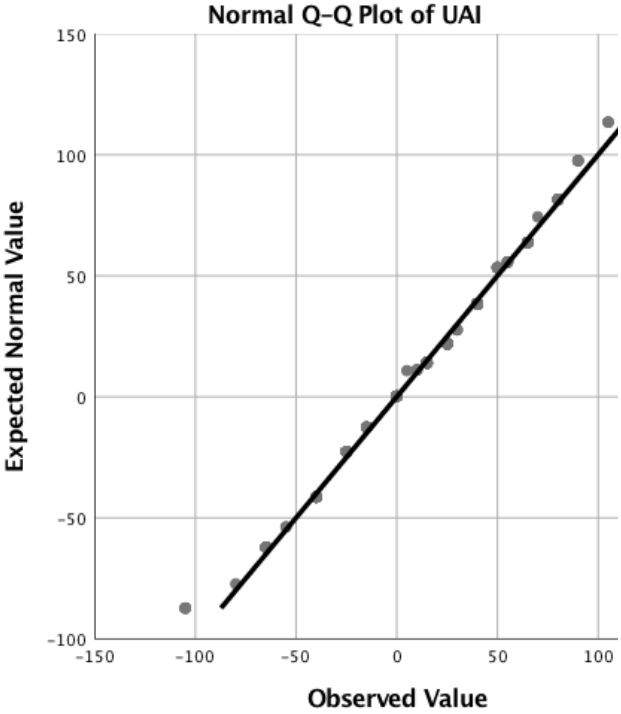
The results of the measurements between the Zulu and the Chinese group through all six dimensions showed distinct differences in LTO and UAI, moderate differences in PDI, MAS, and IDV, and relative differences in IVR. The reverse of the UAI dimension and the IVR dimension is also shown, when compared with the other dimensions.

Prior to the hypothesis testing, the basic statistical assumptions were assessed, including the distribution of the observations. The Kolmogorov-Smirnov (K-S) Test (Cronk, 2017) was not taken into consideration, due to the test being recommended for samples with over 2000 participants. In this case, the analysis was supported by the Normal Q-Q plots (Cronk, 2017), which showed a reasonably straight line with the points adhering closely to providing evidence of their normality (see Figure 4.6).


Normal Q-Q Plot of PDI
Expected Normal Value
Observed Value
150
100
50
0
-50
-100
-150
-150
-100
-50
0
50
100


Normal Q-Q Plot of IDV
Expected Normal Value
Observed Value
200
100
0
-100
-200
-200
-100
0
100


Normal Q-Q Plot of MAS
Expected Normal Value
Observed Value
150
100
50
0
-50
-100
-150
-200
-100
0
100


Normal Q-Q Plot of UAI
Expected Normal Value
Observed Value
150
100
50
0
-50
-100
-150
-100
-50
0
50
100

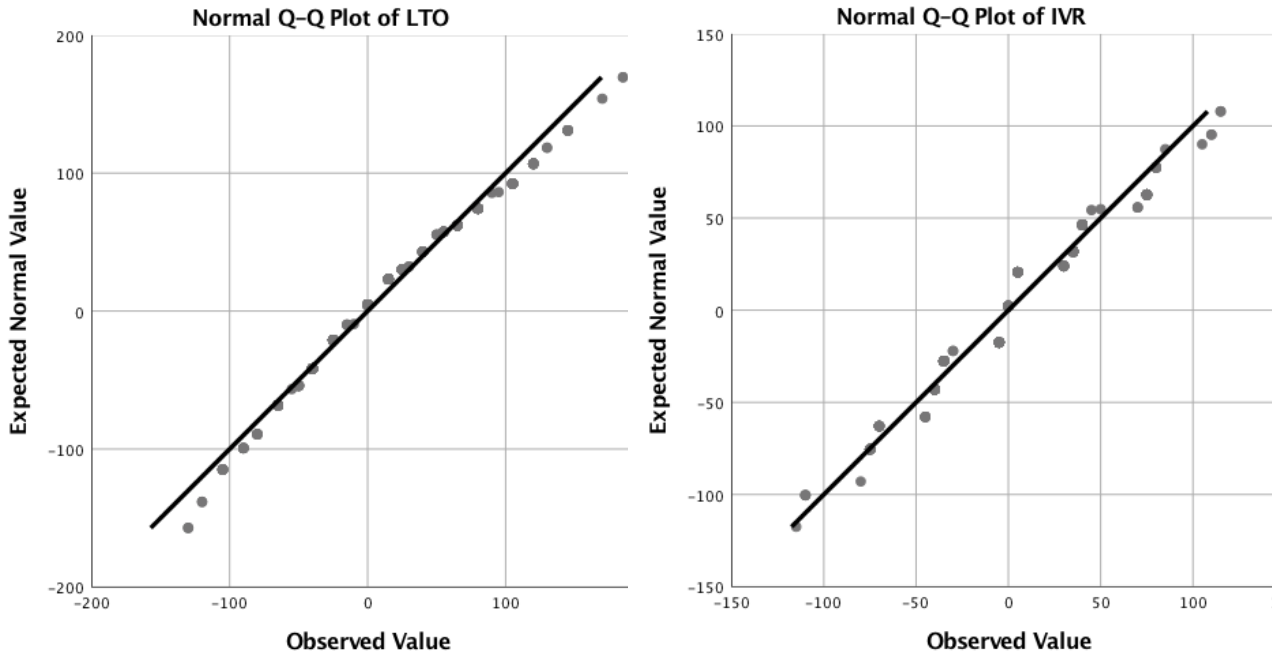


Figure 4.6 Normal Q-Q Plot of Cultural Dimension

Source: Research data

Next, a statistical test took place to examine whether the differences of the socio-cultural value dimensions were statistically significant between the Zulu sample and the Chinese sample. The confidence interval for the current study was 95%, which is widely used in academic research, thereby using an alpha value of 0.05. Referring to Table 4.8, an independent samples test was conducted for Levine's Test for the Equality of Variances and a t-test for the equality of means. The hypothesis testing of the present study provided knowledge that would assist cross-cultural understanding between the two cultural groups.

The influence of the contextual variables in the analysed and interpreted cultural differences were compared on the basis of the outcomes of each cultural dimension.

Table 4.8 Independent Sample Test of the Cultural Dimensions

		Levene's Test for Equality of Variances		t-test for Equality of Means					95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig.(2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
PDI	Equal variances assumed	12.736	0.000	-4.878	616	0.000	-14.95104	3.06523	-20.97059	-8.93148
	Equal variances not assumed			-4.884	593.543	0.000	-14.95104	3.06111	-20.96296	-8.93911
IDV	Equal variances assumed	2.256	0.134	-3.958	616	0.000	-14.92166	3.77014	-22.32555	-7.51777
	Equal variances not assumed			-3.956	612.766	0.000	-14.92166	3.77160	-22.32849	-7.51482
MAS	Equal variances assumed	24.884	0.000	-3.300	616	0.001	-11.91203	3.60938	-19.00022	-4.82385
	Equal variances not assumed			-3.293	546.635	0.001	-11.91203	3.61744	-19.01782	-4.80624
UAI	Equal variances assumed	2.910	0.089	7.874	616	0.000	22.36507	2.84051	16.78682	27.94333
	Equal variances not assumed			7.871	613.479	0.000	22.36507	2.84145	16.78492	27.94522
LTO	Equal variances assumed	63.303	0.000	-15.527	616	0.000	-59.51826	3.83309	-67.04578	-51.99075
	Equal variances not assumed			-15.577	500.205	0.000	-59.51826	3.82087	-67.02520	-52.01132
IVR	Equal variances assumed	3.167	0.076	0.893	616	0.372	2.70013	3.02495	-3.24035	8.64060
	Equal variances not assumed			0.894	599.551	0.372	2.70013	3.02146	-3.23380	8.63405

Source: Research data

Hypothesis 1: The Chinese have a higher Power-Distance dimension than the Zulus.

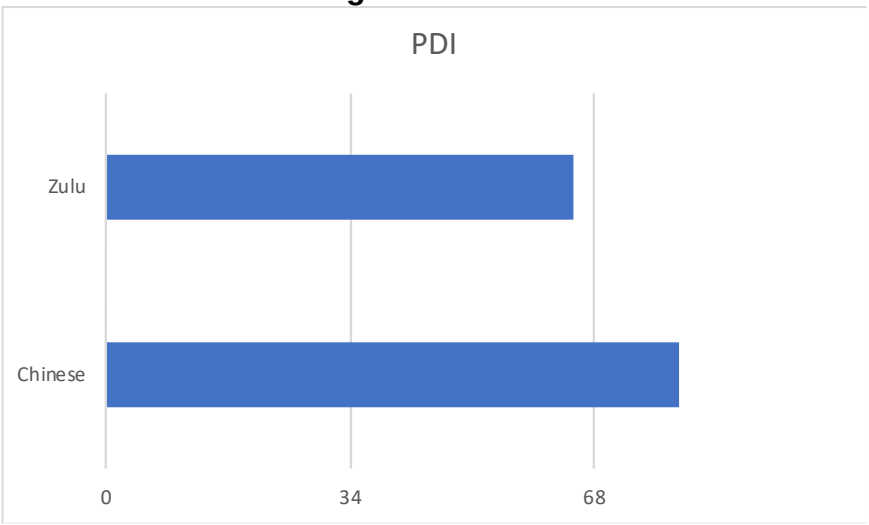


Figure 4.7 Graphical Presentation of PDI Scores

Source: Research data

A significant difference was found (p <0.05) between the Zulu group and the Chinese group on this dimension. The results indicated that the Chinese group achieved a higher score than the Zulu group (see Figure 4.7). This means that the Chinese people, in this study, tended to view the power hierarchy as normal and obvious. Meanwhile, the Zulu group in this study scored slightly lower than the Chinese group, thereby illustrating that Zulu people tended to have a lower tolerance for the inequality of power distribution.

The following questions were asked, in order to verify Hypothesis 1:

Item 07: Be consulted by your boss in decisions involving your work (p =.107>.05)

Item 02: Have a boss (direct superior) you can respect (p =.259>.05)

Item 20: How often, in your experience, are subordinates afraid to contradict their boss (or students their teacher?) (p <.05)

Item 23: An organization structure, in which certain subordinates have two bosses should be avoided at all cost (p =.431>.05)

Mean scores from the Zulu group and the Chinese group are shown in Table 4.9 below. (Distributions of the observation and independent sample test: see Appendix C)

Table 4.9 Means and Standard Deviations Related to Power Distance

Group	Item	N	Mean	Std. Deviation	Group	Item	N	Mean	Std. Deviation
Zulu	PDI07	307	2.79	1.152	Chinese	PDI07	311	2.93	1.066
	PDI02	307	2.87	1.175		PDI02	311	2.97	1.124
	PDI20	307	2.74	1.2		PDI20	311	3.22	0.797
	PDI23	307	2.92	1.199		PDI23	311	2.86	0.87

Source: Research data

A statistically significant difference was found (p <.05) between the Zulu group and the Chinese group on Item 20. The Chinese group scored higher than the Zulu group. The results indicated that the Zulu people were more positive about expressing their opinions or putting forward critique to superiors than were the Chinese people.

Hypothesis 2: The Zulus have a higher Individualism dimension than the Chinese.

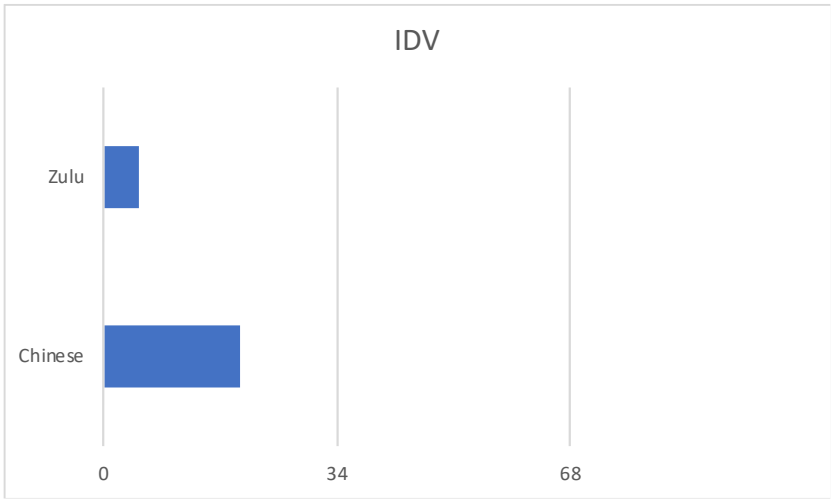


Figure 4.8 Graphical Presentation of IDV Scores

Source: Research data

Both the Chinese group and the Zulu group ranked low on this dimension, which demonstrated that the Chinese and the Zulus shared the key features of collectivist societies. However, a significant difference was found (p <.05) between the Zulu group and the Chinese group on this dimension, with the Chinese group having achieved a slightly higher score than the Zulu group (see Figure 4.8) – the results imply that the Zulus in this study represented a more Communal-oriented society, in which people have a tendency towards high communalism, manifesting in their choice between the leader and the group, as well as between the member and the organization.

The following questions were asked, in order to verify Hypothesis 2:

Item 04: Is there security of employment (p <0.05)?

Item 01: Is there sufficient time for your personal or home life (p =0.576>0.05)?

Item 09: Do you have a job that is respected by your family and friends (p <0.05)?

Item 06: Do you undertake work that is interesting (p <0.05)?

The mean scores from the Zulu group and the Chinese group are shown in Table 4.10 below. (Tor the distribution of the observation and independent sample test: see Appendix C)

Table 4.10 Means and Standard Deviations Related to Individualism

Group	Item	N	Mean	Std. Deviation	Group	Item	N	Mean	Std. Deviation
Zulu	IDV04	307	2.31	1.054	Chinese	IDV04	311	2.83	1.083
	IDV01	307	2.74	1.008		IDV01	311	2.69	0.984
	IDV09	307	2.38	0.974		IDV09	311	2.79	1.067
	IDV06	307	2.35	0.929		IDV06	311	2.9	1.058

Source: Research data

Statistically significant differences were found (p <0.05) between the Zulu group and the Chinese group on Items 04, 09, and 06. Compared to the Zulus, the Chinese registered higher scores on the three items. This suggests that Chinese people in this study were more conscious about having stable, decent, and interesting jobs.

Hypothesis 3: The Chinese have a higher Masculinity dimension than the Zulus.

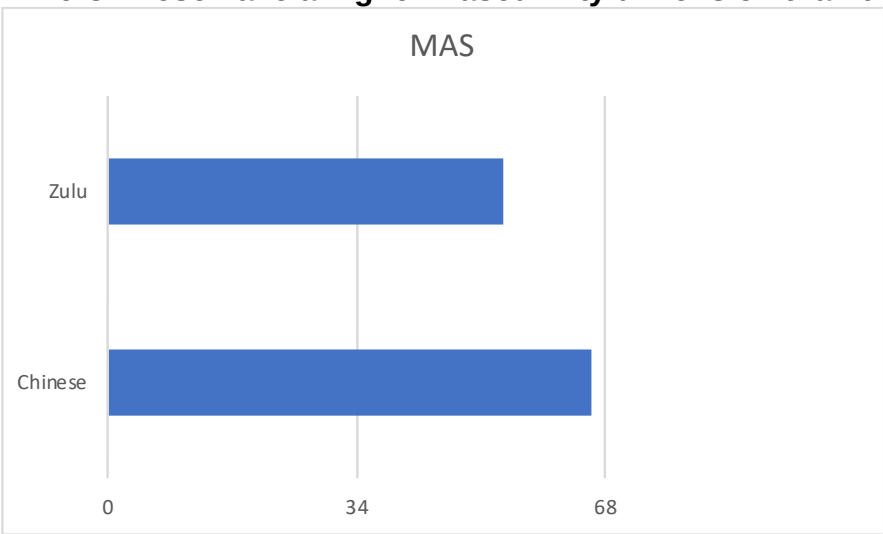


Figure 4.9 Graphical Presentation of MAS Scores

Source: Research data

A significant difference was found (p =0.003<0.05) between the Zulu group and the Chinese group on this dimension. The results indicated that the Chinese group in this study achieved a higher score than the Zulu group (see Figure 4.9). A higher score on MAS indicates that the Chinese people were driven by competition, achievement, and success; whereas, a

lower score meant that caring for others and the quality of life were more important to Zulu people. With the respect of traditional culture, such as homestead and ritual activities, it was assumed that the Zulus would represent a highly Masculine society. Surprisingly, the participants in this study, though they were Zulus, scored neutral on MAS. According to Hadebe (2010), a shift to a new mechanism for securing resources, the influence of Christianity, and the culture of gender equality can be attributed to the evolution of a new Zulu masculine identity.

The following questions were asked to verify Hypothesis 3:

Item 05: Do you have pleasant people to work with (p <0.05)?

Item 03: Do you get recognition for good performance (p =0.812>0.05)?

Item 08: Do you live in a desirable area (p =0.034>0.05)?

Item 10: Do you have any chances for promotion (p <0.05)?

The mean scores from the Zulu group and the Chinese group are shown in Table 4.11 below. (For the distribution of the observation and independent sample test: see Appendix C)

Table 4.11 The means and Standard Deviations Related to Masculinity

Group	Item	N	Mean	Std. Deviation	Group	Item	N	Mean	Std. Deviation
Zulu	MAS05	307	2.44	0.956	Chinese	MAS05	311	3.04	0.885
	MAS03	307	2.71	1.095		MAS03	311	2.69	0.85
	MAS08	307	2.5	0.894		MAS08	311	2.65	0.873
	MAS10	307	2.44	0.907		MAS10	311	2.86	1.054

Source: Research data

Statistically significant differences were found (p <.05) between the Zulu group and the Chinese group on Items 05 and 10. Chinese people in this study scored higher on these two items, thereby indicating that they were more concerned about the characteristics of colleagues and the opportunities for promotion.

Hypothesis 4: The Zulus have a higher Uncertainty-Avoidance dimension than the Chinese.

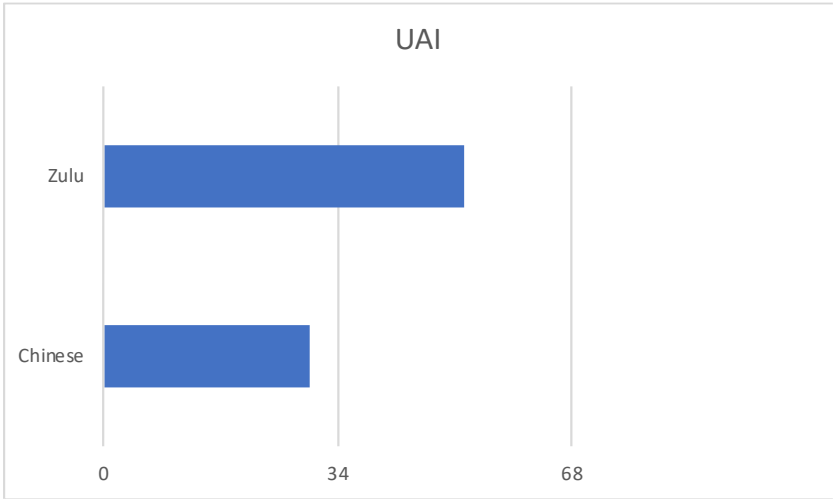


Figure 4.10 Graphical Presentation of UAI Scores

Source: Research data

A significant difference was found (p <0.05) between the Zulu group and the Chinese group on this dimension. The results indicated that the Zulu group achieved a higher score than the Chinese group (see Figure 4.10). Generally, high values of UAI indicate that the Zulu people in this study were more likely to feel uncomfortable when facing the unknown and enduring stress. In these circumstances, people prefer to be governed by rules and to thereby achieve stability. A relatively moderate level of UAI in the Chinese group indicated that members of the society believed that many problems could be solved without formal rules.

The following questions were asked to verify Hypothesis 4:

Item 18: All in all, how would you describe your state of health these days? (p =0.001<0.05)

Item 15: How often do you feel nervous or tense? (p =0.058>0.05)

Item 21: One can be a good manager without having a precise answer to every question that a subordinate may raise about his or her work (p <0.05)?

Item 24: A company's or organization's rules should not be broken - not even when the employee thinks breaking the rule would be in the organization's best interest (*p* =0.004<0.05).

The mean scores from the Zulu group and the Chinese group are shown in Table 4.12 below. (For the distributions of the observation and the independent sample test: see Appendix C)

Table 4.12 Means and Standard Deviations Related to Uncertainty Avoidance

Group	Item	N	Mean	Std. Deviation	Group	Item	N	Mean	Std. Deviation
Zulu	UAI18	307	3.5	0.968	Chinese	UAI18	311	3.25	0.881
	UAI15	307	3.06	0.898		UAI15	311	3.19	0.862
	UAI21	307	3.54	0.852		UAI21	311	3.05	0.861
	UAI24	307	3.39	0.858		UAI24	311	3.19	0.904

Source: Research data

Statistically significant differences were found (*p* <0.05) between the Zulu group and the Chinese group on Items 18, 21, and 24. The Zulu people scored higher on these three items, suggesting that the Zulus in this study were more positive about their health conditions than the Chinese; also that the Zulus had a tendency to conform to the structured situations more readily than the Chinese. In addition, the Zulus scored higher on Item 21, which indicated that their criterion for judging a leader was not only professional knowledge and techniques.

Hypothesis 5: The Chinese have a higher Long-term dimension than the Zulus.

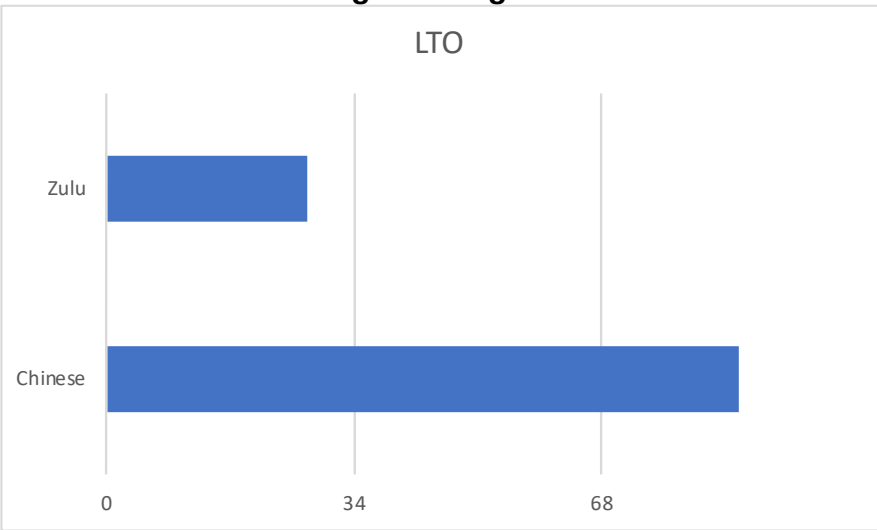


Figure 4.11 Graphical Presentation of LTO Scores

Source: Research data

A significant difference was found (p <0.05) between the Zulu group and the Chinese group on this dimension. The results showed that the Chinese in this study registered a higher tendency to possess and exhibit a pragmatic future-oriented perspective; while the Zulus held a conventional historical or short-term point-of-view (see Figure 4.11).

The following questions were asked to verify Hypothesis 5:

Item 13: Are you doing a service for a friend (p <0.05)?

Item 14: Is there thrift in the business (not spending more than needed) (p <0.05).?

Item 19: How proud are you to be a citizen of your country? (p <0.05)

Item 22: Do you believe that persistent efforts are the surest way to results (p =0.425>0.05)?

The mean scores from the Zulu group and the Chinese group are shown in Table 4.13 below. (For the distribution of the observations and the independent sample test: see Appendix C)

Table 4.13 Means and Standard Deviations Related to Long-Term Orientation

Group	Item	N	Mean	Std. Deviation	Group	Item	N	Mean	Std. Deviation
Zulu	LTO13	307	2.81	0.817	Chinese	LTO13	311	3.58	0.811
	LTO14	307	3.05	0.893		LTO14	311	2.71	1.212
	LTO19	307	2.09	0.737		LTO19	311	2.78	1.115
	LTO22	307	2.67	0.82		LTO22	311	2.74	1.178

Source: Research data

Statistically significant differences were found (p <.05) between the Zulu group and the Chinese group on Items 13, 14, and 19. The data showed that the Chinese in this study tended to value their relationships with friends and to be proud of their nationality; whereas the Zulus were more cautious about spending.

Hypothesis 6: The Zulus have a higher Indulgence dimension than the Chinese.

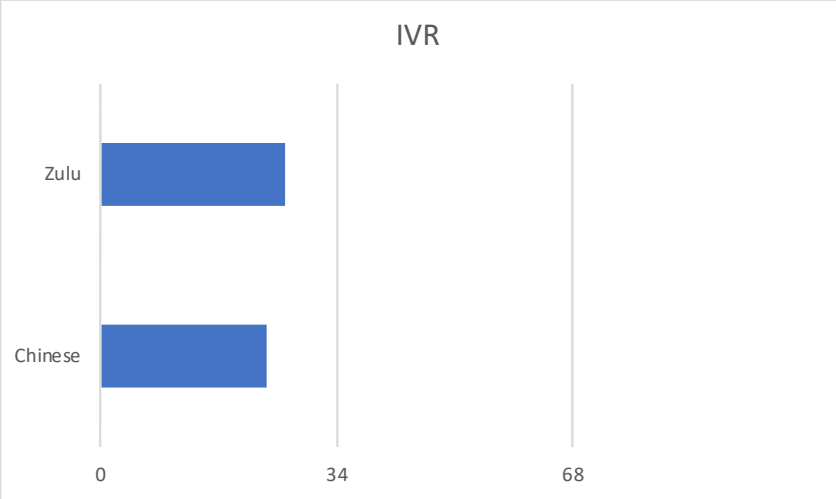


Figure 4.12 Graphical Presentation of IVR Scores

Source: Research data

The results showed that there was no significant difference between the Chinese group and the Zulu group on this dimension when using the asymptotic significance (two-tailed) test at the p <0.05 level. The findings of this study ranked both the Chinese group and the Zulu group low in this dimension, thereby implying cultures of restraint (see Figure 4.19).

The following questions were asked to verify Hypothesis 6:

Item 12: Is there moderation: having few desires (p <0.05)?

Item 11: Are you keeping time free for fun (p <0.05)?t

Item 17: Do other people or circumstances ever prevent you from doing what you really want to do? (p <0.05)

Item 16: Are you a happy person? (p <0.05)

The mean scores from the Zulu group and the Chinese group are shown in Table 4.14 below. (For the distributions of the observation and the independent sample test: see Appendix C)

Table 4.14 Means and Standard Deviations Related to Indulgence

Group	Item	N	Mean	Std. Deviation	Group	Item	N	Mean	Std. Deviation
Zulu	IVR12	307	2.86	0.707	Chinese	IVR12	311	2.01	0.807
	IVR11	307	2.77	0.663		IVR11	311	1.97	0.83
	IVR17	307	2.7	0.768		IVR17	311	1.98	0.755
	IVR16	307	2.78	0.742		IVR16	311	2.09	0.816

Source: Research data

Statistically significant differences were found (p<.05) between the Zulu group and the Chinese group in this study on all the items of this dimension. However, the concusion that Zulus enjoyed happiness and freedom, while the Chinese were relatively restrained, cannot be drawn; since the index score was not proven statistically.

Hofstede's (1980) research of national cultures showed that some of the dimensions are correlated and interact in their effect on the two cultures. For example, a weak positive correlation was found between the dimensions of power diatance and uncertainty avoidance. A soaring UAI score correlates to a high sense of superiority. However, in a high PDI setting, this superego will be directed into becoming a powerful person, such as the father and the leader. For a better understanding of the results in the current study, a correlational analysis (House et al., 2004; Cronk, 2017) was conducted to investigate the relationships between the cultural dimensions. The results of the correlational analysis are shown in Table 4.15 using the SPSS bivariate correlational analysis, Pearson *r* was obtained, indicating the direction and strength of the relationship between the cultural dimensions. At the 0.01 significance level, a positive, significant, low-strengh relationship was found between the individualism dimension and the indulgence dimension, $r(618)=0.215$, $p<0.01$, and between the masculinity dimension and long-term orientation dimension, $r(618)=0.239$, $p<0.01$.

Table 4.15 Correlation Between Cultural Dimensions

		PDI	IDV	MAS	UAI	LTO	IVR
PDI	Pearson Correlation	1	-0.017	-0.027	-0.036	.132**	-.088*
	Sig. (2-tailed)		0.679	0.509	0.375	0.001	0.028
	N	618	618	618	618	618	618
IDV	Pearson Correlation	-0.017	1	0.049	-0.017	0.048	.215**
	Sig. (2-tailed)	0.679		0.228	0.679	0.230	0.000
	N	618	618	618	618	618	618
MAS	Pearson Correlation	-0.027	0.049	1	-0.022	.239**	0.053
	Sig. (2-tailed)	0.509	0.228		0.589	0.000	0.191
	N	618	618	618	618	618	618
UAI	Pearson Correlation	-0.036	-0.017	-0.022	1	-.198**	-0.016
	Sig. (2-tailed)	0.375	0.679	0.589		0.000	0.694
	N	618	618	618	618	618	618
LTO	Pearson Correlation	.132**	0.048	.239**	-.198**	1	-0.020
	Sig. (2-tailed)	0.001	0.230	0.000	0.000		0.616
	N	618	618	618	618	618	618
IVR	Pearson Correlation	-.088*	.215**	0.053	-0.016	-0.020	1
	Sig. (2-tailed)	0.028	0.000	0.191	0.694	0.616	
	N	618	618	618	618	618	618

**. Correlation is significant at the 0.01 level (2-tailed).
*. Correlation is significant at the 0.05 level (2-tailed).

Source: Research data

The results of the six hypotheses in the study offerred insights that could aid in the cross-cultural understanding between the two cultural groups.

Result 1: The Chinese have a higher Power-Distance dimension than the Zulus.

Result 2: The Chinese have a higher Individualism dimension than the Zulus.

Result 3: The Chinese have a higher Masculinity dimension than the Zulus.

Result 4: The Zulus have a higher Uncertainty-Avoidance dimension than the Chinese.

Result 5: The Chinese have a higher Long-term Orientation dimension than the Zulus.

Result 6: The Zulus have a higher Indulgence dimension than the Chinese.

4.3 Research Question 2

What are the differences in the perceptions of Chinese leadership behaviours between Chinese and Zulu people?

Perceptions of leadership behaviours were measured by a 12-item survey – the Perceived Paternalistic Leadership Behaviours (PPLB) (House & Dessler, 1974; Cheng et al., 2000). The items in the section were measured on a 5-point Likert-type scale, ranging from 1 (never) to 5 (always). Each dimension of leadership behaviours comprises four items, with a total score of 20. The respondents were asked to mark the form to show the extent to which they felt each statement described their manager's behaviours. The researcher reversed the score for Item 36. Reliability analysis and testing of the 12 questions showed the Cronbach's alpha coefficients of the total scale at 0.729, with the sub-scales ranging between 0.856 and 0.889, indicating good reliability of the measurement scales (see Table 4.16).

Table 4.16 Cronbach's Alphas Scores for PPLB

Perception	**A**	**B**	**M**
Survey Items	26,30,33,35	25,27,31,34	28,29,32,36
Cronbach's Alpha	0.889	0.856	0.860

Source: Research data

The researcher scored all responses by totalling the items related to each dimension. Higher scores in each dimension indicated respondents' perceptions of higher levels of leadership behaviours. Table 4.17 and Figure 4.13 below present the measurement and comparison of the Perceived Paternalistic Leadership Behaviours' scale.

Table 4.17 Mean Score for Each Leadership Behaviour

Group	Dimension	N	Mean	Group	Dimension	N	Mean
Zulu	A	307	15.4365	Chinese	A	311	11.9518
	B	307	9.4137		B	311	11.3344
	M	307	9.658		M	311	11.2251

Source: Research data

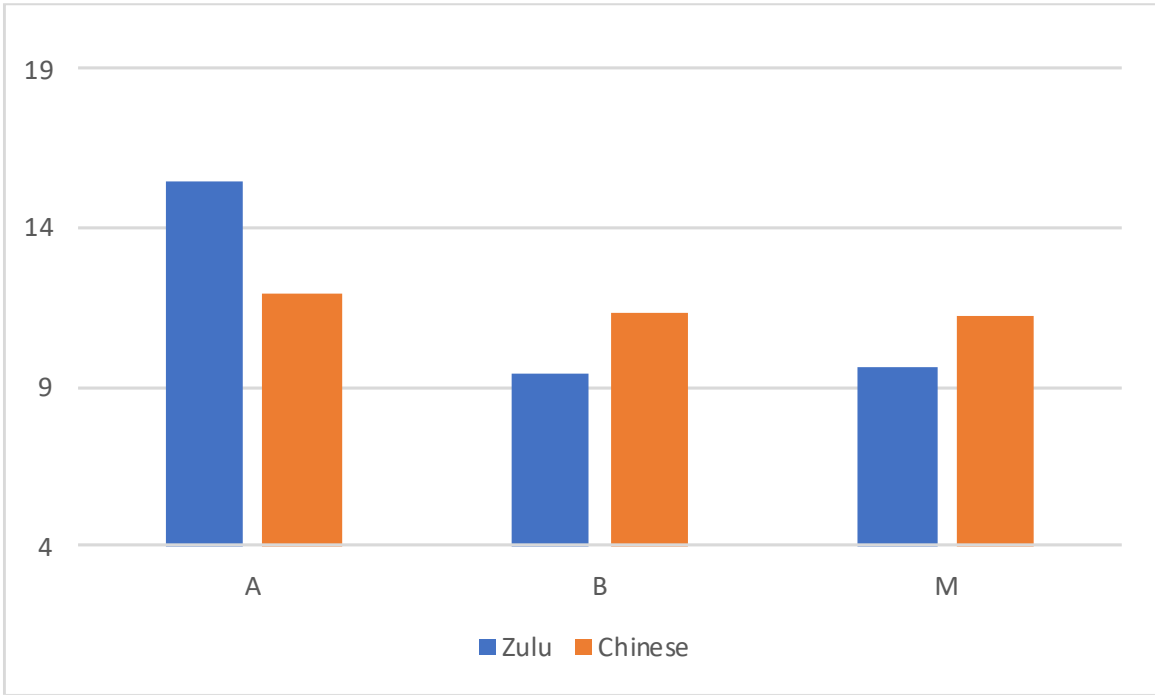


Figure 4.13 Comparison visualised in Perceived Paternalistic Leadership Behaviours

Source: Research data

According to Figure 4.13 of the analysis, it is evident that the Zulu group in this study perceived Chinese leadership behaviours as being high on Authoritarian leadership behaviour and low on Benevolent and Moral leadership behaviour; however, the Chinese group perceived Chinese leadership behaviours as medium in all three areas. The distinct difference and reversal of Authoritarian leadership behaviour are also shown when compared to other dimensions.

The Normal Q-Q plots of the three leadership dimensions suggested a normal distribution (see Figure 4.15). As a result of this distribution, parametric tools were administered within the following significance and correlation analysis: Firstly, one independent sample t-test was calculated to determine the significance of each leadership dimension between the two sample groups (see Table 4.18).

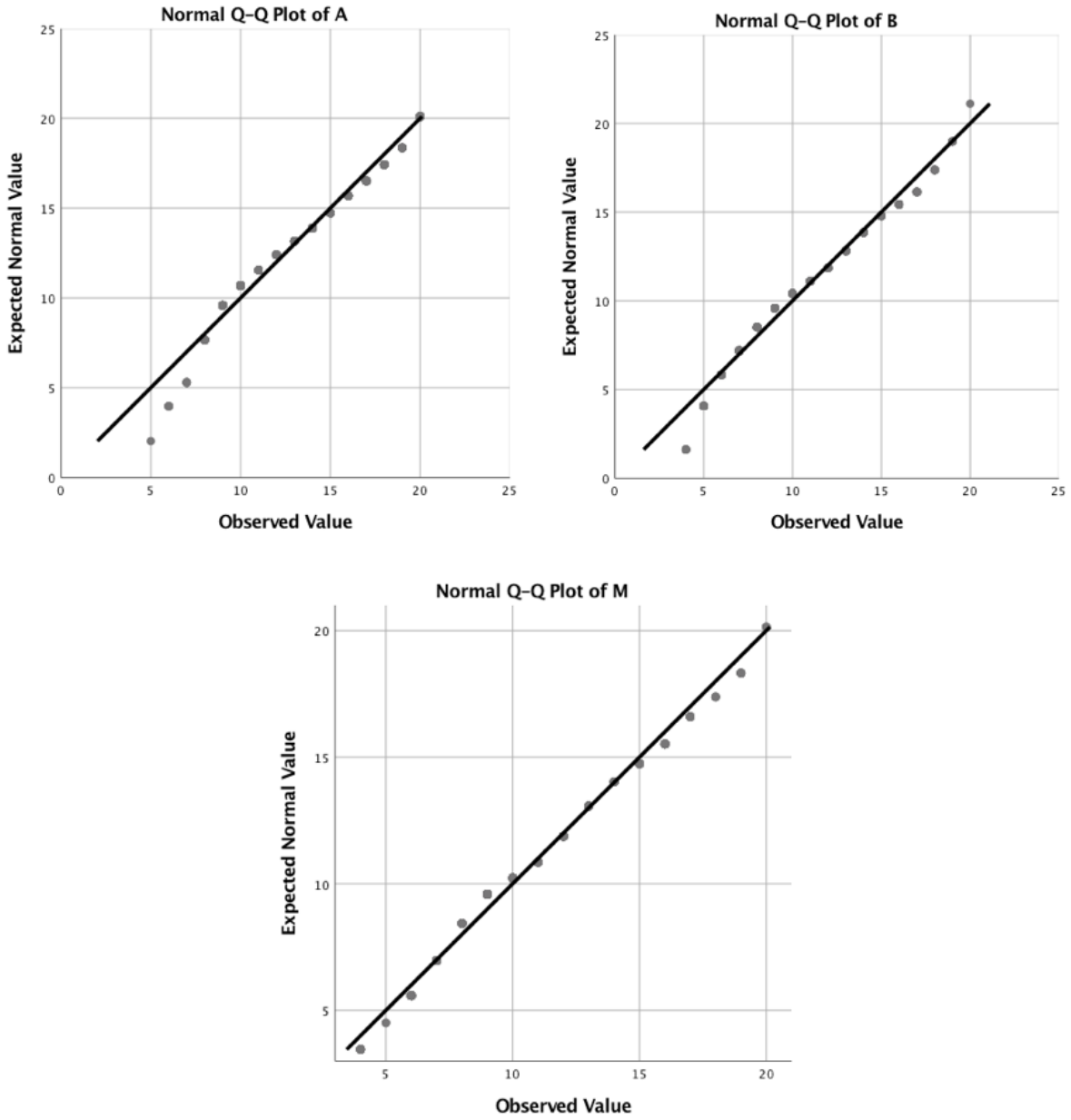


Figure 4.14 Normal Q-Q Plot of Perceived Paternalistic Leadership Behaviours

Source: Research data

Table 4.18 Independent Samples Test of Perceived Paternalistic Leadership Behaviours

		Levene's Test for Equality of Variances		t-test for Equality of Means					95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig.(2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
A	Equal variances assumed	5.457	0.020	12.923	616	0.000	3.48471	0.26965	2.95517	4.01426
	Equal variances not assumed			12.913	604.356	0.000	3.48471	0.26987	2.95472	4.01471
B	Equal variances assumed	0.540	0.463	-7.141	616	0.000	-1.92072	0.26898	-2.44896	-1.39249
	Equal variances not assumed			-7.137	611.998	0.000	-1.92072	0.26910	-2.44920	-1.39225
M	Equal variances assumed	12.809	0.000	-6.005	616	0.000	-1.56710	0.26097	-2.07959	-1.05461
	Equal variances not assumed			-5.997	591.185	0.000	-1.56710	0.26129	-2.08028	-1.05392

Source: Research data

Hypothesis 7: The Zulus perceived higher Authoritarian leadership behaviours than the Chinese.

A significant difference was found ($p<0.05$) between the Zulu group and the Chinese group on this dimension. Results indicated that the Zulu group perceived higher Authoritarian leadership behaviours than the Chinese group (see Table 4.15).

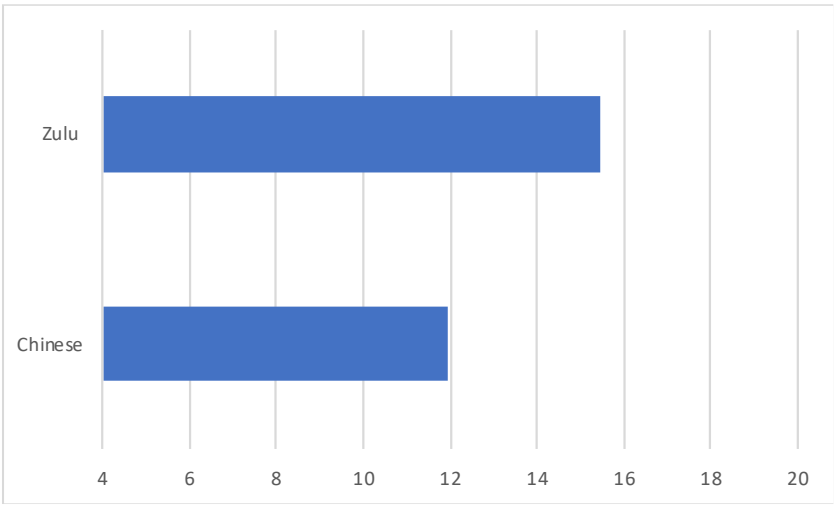


Figure 4.15 Graphical Presentation of Authoritarian Behavioural Scores

Source: Research data

The following questions were asked to verify Hypothesis 7:

Item 26: My supervisor decides what shall be done and how it shall be done (p <0.05).

Item 30: My supervisor scolds us when we can't accomplish our tasks (p <0.05).

Item 33: My supervisor determines whether all decisions are important or not (p <0.05).

Item 35: My supervisor expects me to obey his/her instructions completely (p <0.05).

The mean scores from the Zulu group and the Chinese group are shown in Figure 4.16. (For the distributions of the observation and independent sample test: see Appendix D)

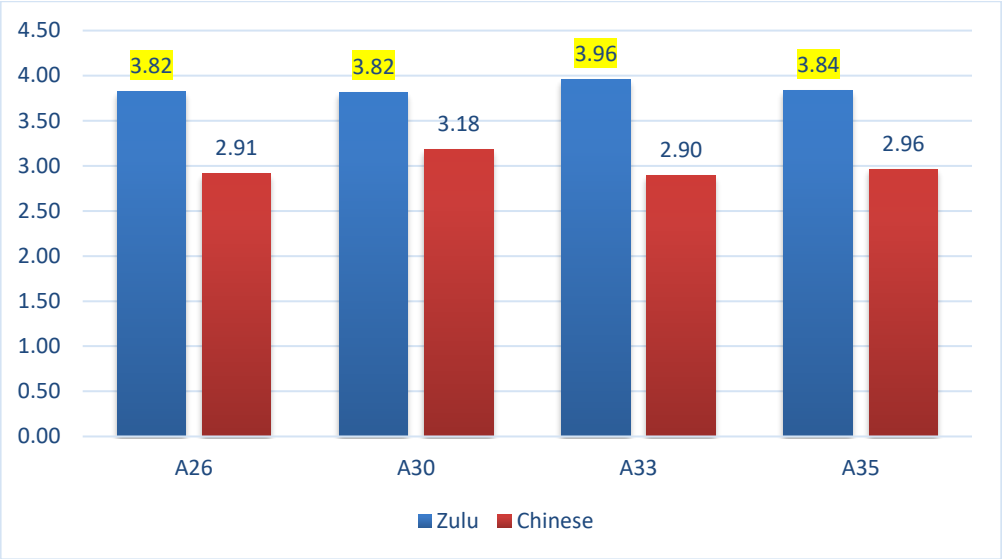


Figure 4.16 Comparison Related to Authoritarian Leadership Behaviours

Source: Research data

The Zulu employees scored higher in all four items, as they perceived a higher level of Authoritarian leadership behaviours in the Chinese managers. The highest mean score was achieved on Item 33 by the Zulu group, whereas, the Chinese group scored the lowest on this item.

Hypothesis 8: The Zulus perceived higher Benevolent leadership behaviours than the Chinese .

A significant difference was found ($p<.05$) between the Zulu group and the Chinese group on this dimension in the study. The results indicate that the Chinese group perceived higher benevolent leadership behaviours than the Zulu group (see Figure 4.17).

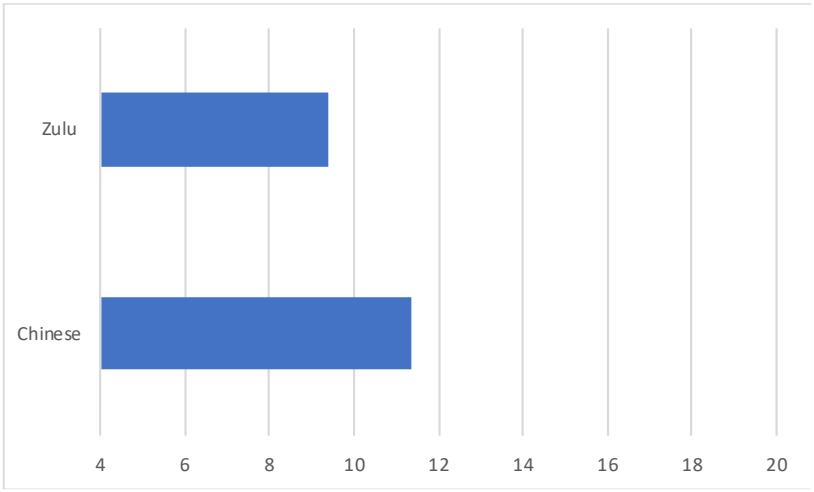


Figure 4.17 Graphical Presentation of Benevolent Behavioural Scores

Source: Research data

The following questions were asked to verify Hypothesis 8:

Item 25: My supervisor is like a family member when he/she gets along with us ($p<0.05$).

Item 27: My supervisor handles whatever is difficult for me to do or manage in everyday life ($p<0.05$).

Item 31: My supervisor looks out for the personal welfare of group members ($p<0.05$).

Item 34: Beyond the working relationship, my supervisor expresses concern about my daily life ($p=.196>0.05$).

Mean scores from the Zulu group and the Chinese group are shown in Figure 4.18. (For the distributions of the observation and the independent sample test: see Appendix D)

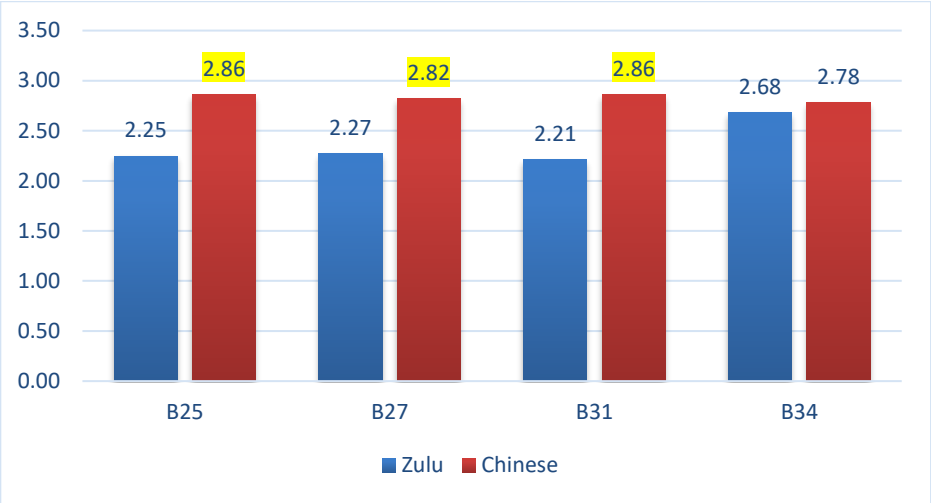


Figure 4.18 Comparisons Related to Benevolent Leadership Behaviours

Source: Research data

The Zulu employees scored lower than the Chinese group in all four items, as they perceived a lower level of benevolent leadership behaviours in the Chinese managers. The Zulu group scored lowest on Item 31 and highest on Item 34; while the Chinese group scored the opposite. However, there was no significant difference found between the Zulu and the Chinese groups on Item 34.

Hypothesis 9: The Zulus perceived higher Moral leadership behaviours than the Chinese.

A significant difference was found ($p<0.05$) between the Zulu group and the Chinese group on this dimension. Results indicate that the Chinese perceived higher Moral leadership behaviours than did the Zulus (see Figure 4.19).

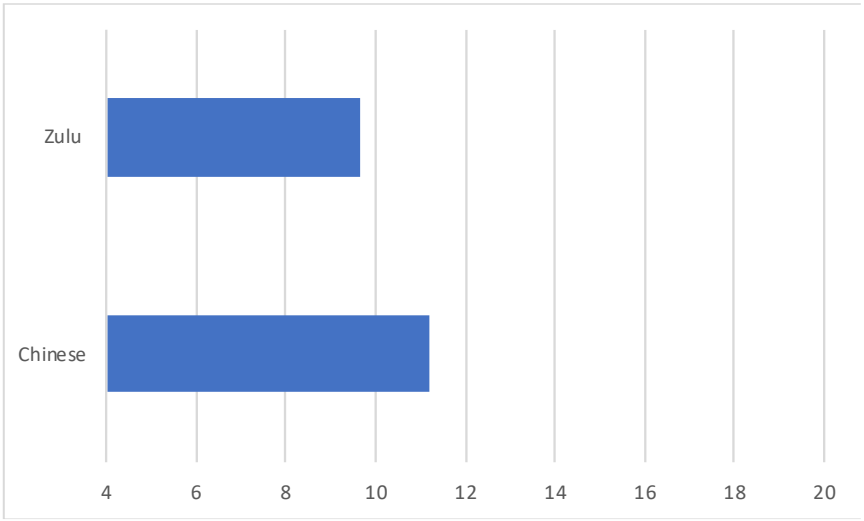


Figure 4.19 Graphical Presentation of Moral Behaviours Scores

Source: Research data

The following questions, were asked to verify Hypothesis 9:

Item 28: My supervisor is a role-model for me to follow ($p<0.05$)?

Item 29: My supervisor is friendly and polite ($p=.69>0.05$).

Item 32: My supervisor employs people according to their virtues ($p<0.05$).

Item 36: My supervisor uses his/her authority to seek special privileges for himself/herself ($p=.16<0.05$).

The mean scores from the Zulu group and the Chinese group are shown in Figure 4.20. (For distribution of the observation and the independent sample test: see Appendix D.)

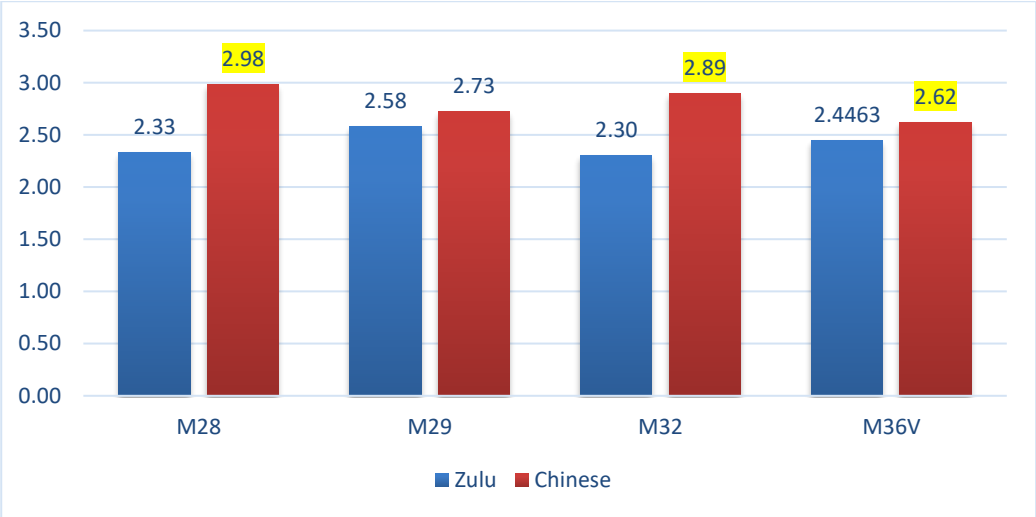


Figure 4.20 Comparison Related to Moral Leadership Behaviours

Source: Research data

The Zulu employees scored lower in all four items; as they perceived a lower level of moral leadership behaviours in the Chinese managers. The Zulu group scored highest on Item 29 and lowest on Item 32; the Chinese group scored highest on Item 28 and lowest on Item 36. However, no significant differences were found between the Zulu group and the Chinese groups on Item 29 or on Item 36.

Considering the effects that cultural values have on people and how these values relate to the workplace (Hofstede, 2001; House et al., 2004), the associations between cultural values and the perceptions of leadership behaviours were also considered for this study. A canonical correlation (House et al., 2004) was conducted using 6 cultual dimensions (PDI, IDV, MAS, UAI, LTO, and IVR) and 3 dimensions of perceptions of Chinese leadership behaviours (Authoritarian, Benevolent, and Moral leadership behaviours) to evaluate the multivariate shared relationship between the two variable sets. Table 4.19 presents the correlation matrix for all the variables. It suggested that a strong negative significant relationship (r=-.921, p<.000) was determined between the perceptions of Authoritarian-leadership behaviours and the power-distance dimension; a negative, significant, low strength relationship (r=-.292, p<.000) was also found between the perceptions of

Authoritarian leadership behaviours and the long-term orientation dimension. There was no significant relationship found between perceptions of Benevolent and Moral leadership behaviours with any cultural dimensions; however, a strong positive significant relationship (r=.870, p<.000) was found between perceptions of Benevolent and Moral leadership behaviours. This is not surprising, since a highly positive relationship between Benevolent and Moral leadership behaviours were found in nearly all previous studies (Niu, Wang, & Cheng, 2009); Benevolence and Morality were seen to have interacting influences on leadership effectives (Lau, Li, & Okpara, 2019), employee performance (Niu et al., 2009), and creativity (Gu, Hempel, & Yu, 2019). However, because of the interactions between the variables, this correlation matrix may not reflect the real relationship between the two sets of variables.

Table 4.19 Correlations

		PDI	IDV	MAS	UAI	LTO	IVR	A	B	M
PDI	Pearson Correlation	1	-0.017	-0.027	-0.036	0.132	-0.088	-0.921	0.049	0.034
	Sig. (2-tailed)		0.679	0.509	0.375	0.001	0.028	0.000	0.226	0.400
IDV	Pearson Correlation	-0.017	1	0.049	-0.017	0.048	0.215	0.033	0.007	0.019
	Sig. (2-tailed)	0.679		0.228	0.679	0.230	0.000	0.408	0.871	0.634
MAS	Pearson Correlation	-0.027	0.049	1	-0.022	0.239	0.053	-0.011	0.009	0.035
	Sig. (2-tailed)	0.509	0.228		0.589	0.000	0.191	0.780	0.826	0.384
UAI	Pearson Correlation	-0.036	-0.017	-0.022	1	-0.198	-0.016	0.118	-0.079	-0.058
	Sig. (2-tailed)	0.375	0.679	0.589		0.000	0.694	0.003	0.051	0.153
LTO	Pearson Correlation	0.132	0.048	0.239	-0.198	1	-0.020	-0.292	0.176	0.168
	Sig. (2-tailed)	0.001	0.230	0.000	0.000		0.616	0.000	0.000	0.000
IVR	Pearson Correlation	-0.088	0.215	0.053	-0.016	-0.020	1	0.069	0.011	0.017
	Sig. (2-tailed)	0.028	0.000	0.191	0.694	0.616		0.086	0.781	0.674
A	Pearson Correlation	-0.921	0.033	-0.011	0.118	-0.292	0.069	1	-0.047	-0.029
	Sig. (2-tailed)	0.000	0.408	0.780	0.003	0.000	0.086		0.242	0.469
B	Pearson Correlation	0.049	0.007	0.009	-0.079	0.176	0.011	-0.047	1	0.870
	Sig. (2-tailed)	0.226	0.871	0.826	0.051	0.000	0.781	0.242		0.000
M	Pearson Correlation	0.034	0.019	0.035	-0.058	0.168	0.017	-0.029	0.870	1
	Sig. (2-tailed)	0.400	0.634	0.384	0.153	0.000	0.674	0.469	0.000	

a. Listwise N=618

Source: Research data

The analysis of the output for the first canonical variable draws the conclusion that cultural values are associated positively with the perceptions of leadership behaviours (r=0.940, p<0.001) (see Table 4.20). Table 4.21 and Figure 4.21 show the details of the Root 1 findings. The coefficient of PDI and the coefficient of A are very high, indicating PDI and A contribute the largest in the cultural dimensions set and the perceptions set respectively.

Table 4.20 Canonical Correlations

	Correlation	Eigenvalue	Wilks Statistic	F	Num D.F	Denom D.F.	Sig.
1	0.940	7.589	0.113	111.466	18.000	1722.997	0.000
2	0.169	0.030	0.967	2.067	10.000	1220.000	0.024
3	0.067	0.004	0.996	0.687	4.000	611.000	0.601

H0 for Wilks test is that the correlations in the current and following rows are zero

Source: Research data

Table 4.21 Standardized Canonical Correlation Coefficients

Cultural Dimensions Set	
PDI – Power Distance	0.954
IDV – Individualism	-0.033
MAS – Masculinity	-0.007
UAI – Uncertainty Avoidance	-0.059
LTO – Long-Term Orientation	0.184
IVR – Indulgence vs. Restraint	0.022
Perceptions Set	
A – Authoritarian	-0.997
B – Benevolent	0.024
M – Moral	0.021

Source: Research data

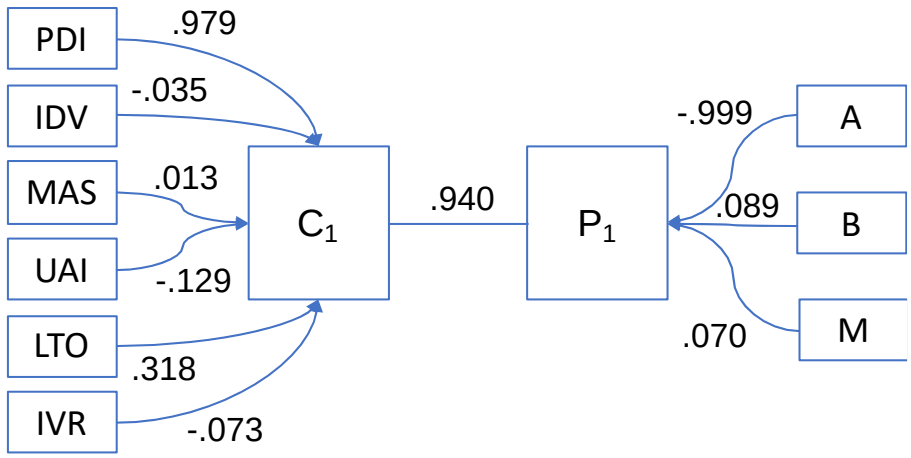


Figure 4.21 Structural Diagram of Correlation Coefficients of Variables

Source: Research data

The result corresponds with Mustafa and Lines's (2013) points in *The triple role of values in culturally adapted leadership styles,* where they described values' influence on employees' perceptions and interpretations of situations: in high-powered distance cultures, employees are not strongly concerned about their own emotional dissonance in interaction with their superiors; and they are likely to display an unquestionning compliance (Chen et al., 2008); in low-power distance cultures, employees have little concern about formality; and they have

more access to participation in the decision-making processes. These results may be useful, as a point of departure for further enquiry, for example, the cultural value of power distance can be an explanation in the perceptions of Authoritarian leadership behvaiours of PL.

Measurement invariance is important for generating meaningful results in cross-cultural studies (Vandenberg & Lance, 2000; El-Manstrly, 2014). Unfortunately, the results of multi-group Confirmatory Factor Analyses (CFA) (Steenkamp & Baumgartner, 1998) indicated nonequivalent structural weights between the Chinese group and the Zulu group ($p<0.05$) (see Table 4.22 and Table 4.23). In that case, measures of component factors were not comparable; or the comparisons between the samples could be ambiguous and artificial (Steenkamp & Baumgartner, 1998).

For the Perceived Paternalistic Leadership Behaviours section, specifically, the two groups weighted differently on Item 30 (‘my supervisor scolds us when we can’t accomplish our tasks’). Item34 (‘beyond the working relationship, my supervisor expresses concern about my daily life’), and Item 36 (‘my supervisor uses his/her authority to seek special privileges for himself/herself’) ($|r|>1.96$) (see Table 4.24).

However, the interpterion of the results were not made on these three items exclusively. In this research, the measurement process was an aid; describing the characteristics of groups; and it was of great interest to the researcher (Vandenberg & Lance, 2000). Therefore, to better interpret the results and to make meaningful comparisons, a mixed-method approach was employed – quantitative data and qualitative data to add richness to the research insights.

Table 4.22 Measurement invariance - Perceived Paternalistic Leadership Behaviours

Model	DF	CMIN	P	NFI Delta-1	IFI Delta-2	RFI rho-1	TLI rho2
Measurement weights	9	102.384	0.000	0.019	0.02	0.003	0.003

Source: Research data

Table 4.23 Measurement invariance - Cultural Dimensions

Model	DF	CMIN	P	NFI Delta-1	IFI Delta-2	RFI rho1	TLI rho2
Measurement weights	18	353.592	0.000	0.029	0.03	0.018	0.019

Source: Research data

Table 4.24 Discrepancies in Perceived Paternalistic Leadership Behaviours

	Critical Ratios(r)	Consistency
A30	-5.282	No
A33	0.505	Yes
A35	0.468	Yes
B27	0.807	Yes
B31	-0.802	Yes
B34	2.528	No
M29	-1.84	Yes
M36	4.666	No
M32	-0.629	Yes

Source: Research data

4.4 Demographic Characteristics of the Participants – Qualitative Interviews

The qualitative results were analysed by using the responses from the semi-structured interview questions. The participants were 30 Chinese managers working in Newcastle, South Africa. The participants clearly described their experiences in South Africa. All the interviewees were provided with written consent forms (Saunders et al., 2009) to participate in the interviews. Each interview lasted for an average of about 50 minutes in view of the busy schedule of the respondents. 19 of the interviews were audio recorded and transcribed (Miles et al., 2014). The remaining 11 interviews were recorded by hand-written notes. Copies of the transcripts were sent to each participant for member checking (Lunenburg & Irby, 2008). The samples represent the target population of managers of different ages and gender. The data obtained are shown in Table 4.25 and Figure 4.22. (Participant respondents are labelled as R1 for respondent 1, R2 for respondent 2, and so forth)

Table 4.25 Summary of Interview Participants

Participant	Gender	Age	Participant	Gender	Age
R1	M	30s	**R16**	F	40s
R2	M	50s	**R17**	M	40s
R3	M	40s	**R18**	M	50s
R4	M	40s	**R19**	F	40s
R5	M	50s	**R20**	M	30s
R6	F	50s	**R21**	M	30s
R7	M	40s	**R22**	M	30s
R8	F	40s	**R23**	F	40s
R9	F	40s	**R24**	M	40s
R10	M	40s	**R25**	M	30s
R11	F	40s	**R26**	F	40s
R12	M	40s	**R27**	M	30s
R13	F	50s	**R28**	F	50s
R14	F	50s	**R29**	M	30s
R15	F	50s	**R30**	M	30s

Note: M=Male, F=Female

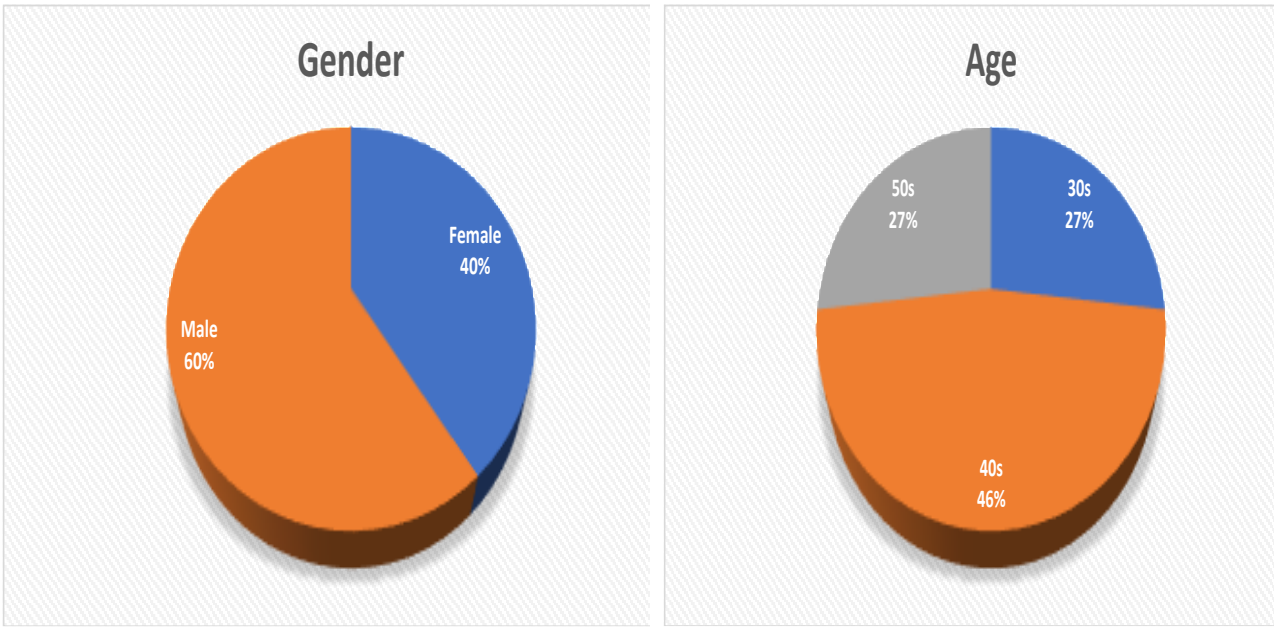


Figure 4.22 Graphical Presentation of Demographic Data - Interview

Source: Research data

4.5 Research Question 3

What are the characteristics of the Zulu employees in the workplace?

During the interviews, the participants were asked to describe Chinese employees' behaviours, Zulu employees' behaviours, preferred subordinates' behaviours or/and make comparisons between the Chinese and the Zulu employees. All the participants expressed negative comments towards the characteristics of Zulu employees, which they identified. The researcher described 5 major themes selected for their managerial importance (see Table 4.26), as highlighted by the interviewed participants. (Two full transcripts were attached; as an example, see Appendix E.)

Table 4.26 Characteristics of Zulu Employees from Interviews

Characteristics	Examples/Quotes
Lazy	*They are lazy. They don't work after they get paid.* (R15)
Unconscientious	*…they lack a serious attitude to work.* (R12)
Undisciplined	*You can see their working state: they listen to music and sing, or maybe they go to talk to someone.* (R12)
Inefficient	*…they need to learn working skills from us. Therefore, the problem is they don't complete it on time* (R12)
Insubordinate	*But Zulu people are stubborn and disobedient.* (R15)

Source: Author

When describing the characteristics of the Zulu employees, one manager explained that,

… I feel that Zulu employees are a little lazy. If you don't urge him, they won't do it. You have to ask them to do it, and then teach them how to do it. Maybe you have taught him today, but they'll forget it by tomorrow. Anyway, I think they can only do rough work and I don't think they can do skilled work. (R4)

Another manager responded that,

For example, when you are in China, if you have arranged your work well, you don't have to worry about it. When you are here, you have to do it all by yourself. Here, they'll probably be chatting all the time if you are not monitoring them. (R22)

In contrast, the managers suggested hard-working, goal-oriented, and commitment to work as the main characteristics of Chinese employees. The examples shown below illustrate how the participants made comparisons between the Zulu and the Chinese employees:

Chinese are all hardworking, and the people here are lazy; lazy and stubborn. They are like… if you ask him to do it, he will do it; if you are not at the scene, he will be there to dally with work, lazy, go to the toilet, sometimes for 20 minutes. He just doesn't have any idea of time. And, he thinks that if I just come to work, you have to pay me, which is reasonable. The Chinese, then, have to work hard to earn the money and the salary. They can get money by merely spending time at work. In China, you have to work, you have to produce results, and then only will you have money. (R6)

The Zulu people generally think that happiness is the most important thing, and the second is work. If the work is not satisfactory, no matter what the reason is, he will motivate himself to find happiness, which is the biggest difference. And for us Chinese, it can be said that most people are slaves of money. (R17)

Most people, the people I come into contact with, have no idea of working. In other words, they don't take work as a fact of life; and they have no sense of responsibility, Let's say. Chinese people can give up their lives and many things for work. On the contrary, they can give up their jobs for other things. This shows that one has not paid attention to one's work, which is also a feature of them. (R30)

Meanwhile, Chinese managers also described obedience, co-operation, and being proactive as the key qualities of their preferred subordinates. 60% (9 out of 15) of the participants regarded obedience as one of the key qualities of a good follower. For example, one manager stated:

I want subordinates to be obedient. I don't want to say how capable you are in your work and what you can accomplish alone. I don't need this. You need to be obedient. What should be done? {f it is scheduled for you, you just do it. Don't be lazy. (R02)

4.6 Research Question 4

What are the challenges encountered by Chinese managers working in South Africa?

The interview questions (Q1, Q2 and Q4) are in line with this research question. First of all, the majority of participants (n=18) revealed that finance was a major motive why they came to work in South Africa. One manager mentioned that, "…*it seems that it is easier to make money in foreign countries. Aiming at this, to make money, I finally came to this country*" (R5). A few of the participants (n=3) said it was a work transfer; and that their company relocated them to work in South Africa. While another manager answered that he came to experience a different lifestyle.

All the managers agreed that it is different from working in China; and they expressed profound frustrations; since they experienced difficulties in their host country. Most participants included challenges, such as: language difficulties, labour-union issues, inflexible and bureaucratic local rules, as well as supervisor-subordinate relationships. Four managers also mentioned food or eating habits as a problem to them. This was not unexpected, since Chinese people have been advocating the concept of "hunger breeds discontent" for a long time.

In general, the participants disclosed 4 major categories: communications, relationships, legal constraints, and work orientations (see Table 4.27).

Table 4.27 Categories of Problems Faced by Chinese Managers

Categories	Examples
Communications	language, understanding
Legal constraints	hourly wage, employee dismissal
Relationships	industrial action, leave
Work orientations	overtime, rigorous attitude

Source: Author

Some of the managers (n=13) complained that languages and misunderstandings make it difficult for them to communicate freely and effectively with their Zulu employees. One of the managers responded:

When my follower is pointing at something, I can only respond 'yes' or 'no', 'left' or 'right', that's all... Just to learn step by step, this is the only solution. You cannot always say 'yes' or 'no'. If so, how do you work, how do you make the necessary arrangements? (R29)

Another manager responded:

No-one can help you when you do something, especially when you can't communicate with the local staff clearly. Then you feel anxious. (R15)

According to intercultural communication theories, people from different cultures vary in their ways of making meaning (Ryan, 2011; LeBaron & Pillay, 2006). R15 mentioned the frustrating situation that, "…*they could not understand what we said. It's not they don't understand the language, but they don't understand the meaning"*. Three participants also emphasised the need for clear communication, emphasising the concepts of communication style.

Other managers (n=9) complained about the procedure for dismissing employees. For instance, a manager stated that:

At the beginning, we said to people directly that you don't need to come tomorrow. Now, we can't do that. Now, we have to warn people several times, according to the regulations, and then give them written warnings etc. It is all in accordance with the regulations, and now we are all in accordance with the regulations to fire people. All the Chinese factories are in accordance with the procedures. (R01)

Another challenge the Chinese managers mentioned was the theme of relationships. There are two meanings included in this theme. One is the relationships with others. One manager (R19) gave an example to illustrate the confusion: "…*one death certificate, and several people*

ask for paid leave (funeral) together; an aunt is also considered to be a mother". Another is the community. The managers mainly made their complaints about the local labour union.

The union is in control. Everything has to be discussed with the union. It can only be done with the approval of the union. We cannot do things as casually as we used to. (R1)

When describing the situations that upset him, the manager (R12) responded that,

The quality is not good, it is alright, [if] you are not skilled, I can teach you, take your time. Output is not enough. I divide the work, put you in production lines, set up teams, meet your requirements; and I try to improve the efficiency, play music ... But he's not like that. He just doesn't work hard for you. In my opinion, he is irresponsible. He did not regard his work as his own business, it was not his responsibility. He seemed to come to work, but not for work, just to spend the time. I'm not saying that he doesn't do any work; but he didn't do it carefully; rather he did it carelessly.

Another manager mentioned that:

I just need you to do the work, so I hire you. When I find you have nothing to do, or you have finished the work, I will arrange for you to do some more work. I asked you to do it today; but you did not do it; I will let you do it tomorrow. Still you cannot fail to finish. But you came over and thought that I didn't communicate with you. How should I then communicate with you? (R8)

4.7 Research Question 5

How are the Chinese managers negotiating barriers to win in the specific contextual setting in which they find themselves?

There were interview questions (Q6, Q7, Q8, and Q9) that set out to obtain information concerning the actual behaviour of the Chinese managers, and how they handled situations by recalling the challenges they faced. The participants were asked to describe the Chinese leadership style in South Africa and then to compare it with the leadership style in China. The participants (n=18) answered that it was the same in essence, while differing in minor

points. For example, one manager used the expression: “They are all much of a muchness” (R16).

When describing Chinese leadership behaviour (n=13), the most frequent themes emerging from the transcripts were authoritative and flexible. Responding with negative comments about his boss, a manager mentioned that:

He is the leader. You have to listen to him, no matter whether he’s right or wrong; and you have to be loyal to him. You can even do something to betray the company, but you have to be loyal to him. So that's why I hate this boss. Not matter whether he is right or wrong, you must listen to him. Because he is a leader, and because he cares about himself, no matter what your company is like, no matter what other people think, you have to listen to him, obey him, you cannot have any objections. (R20)

Another manager (R28) gave his opinions on Chinese leaders as follows:

Chinese leaders are random and uncertain, they have different ways or styles to deal with different people, or different things.

Seven participants talked about their justification of the positive and negative aspects of the Chinese leadership style. For example, one manager stated that:

I have been to many factories, for example, you can see that their management style is also very strong. They have a very clear hierarchical system. All the factories, are like this in China. It’s like this from the top to the bottom … If you need to speak to the boss, the procedure is so complicated …(R30)

Another manager responded that,

I would call it humanization management. We can accommodate rules to circumstances. Rules are fixed, but people are flexible… It is the idea of being people-oriented…(R21)

The Chinese managers also discussed the Chinese context, such as the traditional culture and the State system relating to leadership. For instance, one manager stated that,

Since ancient times in China, there has been an argument between two ways: to rule by man or to rule by law. This question has been discussed since the Spring and Autumn Period and the Warring States Period … But whenever we tried to employ harsh laws or such, the leader became a tyrant. So, in our culture, we prefer to rule according to the individual. (R22)

Considering the differences between the Chinese and the Zulu employees and the conflicts they have experienced, most of the Chinese managers (n=27), who participated in the interviews claimed that it would be necessary for Chinese managers to adapt the ways in which they lead in South Africa. The participants also believed that the adaption should be conducted in both thoughts and actions. Nineteen out of twenty-seven participants described the importance of tolerance and acceptance, as the following examples illustrate:

I think the most important thing is to be inclusive. You have to be inclusive. You have to listen to other people, what they think about it. You have to think about what people are thinking before you can know how to solve the problem. (R20)

I also want to help employees to improve. Firstly, I understand that our own culture and traditions are different. That is to say, you can bear that there are differences, and you are still willing to get along with them and help them to improve. Then they will really be grateful to you. They will really be grateful to you. They will be grateful to you from the heart. … I feel this demands a sense of value to me. (R27)

There were two main measures taken by the participants (n=19) to adjust to the South African context. One was that they tried to establish a stable and lasting relationship with the employees. One manager gave this example on the process:

…when you don't know each other well, there must be conflicts and there must be contradictions. But after becoming familiar with each other gradually, I think Zulu people are human

beings as well ... as long as you understand their behaviours and habits. You can't apply those things from China mechanically. It's neither difficult nor simple. There must always be a running- in process. (R08)

Another is that they changed the way in which they communicated with the employees. One manager explained that,

Now we need to understand the Zulu culture; their ideas, you need to know. This means that we need to understand each other. As the old saying goes, "Know yourself, as well as the enemy", and understand their needs as well as your own interests, so that we can work well together. Chinese managers need to put themselves down. People here are more democratic … worker unions organizing meetings and voting, unlike the Chinese people … we are accustomed to listening and following. Contradictions arise when you have different habits … we should understand each other, communicate, understand, reduce contradictions and co-operate better. (R11)

Surprisingly, two managers considered Chinese leadership styles as workable in South Africa; and felt that they did not have to change how they led. One manager explained that,

This thing, as long as it exists, it has its own way of operation. There is no need to improve it, let it be more perfect, because nothing is perfect. There will always be setbacks. Now, although it has some defects, but it also has its advantages, right? That's my experience. If we can run the factory normally, even if there are problems, we don't have to solve them. We value production results above mere conformity. (R15)

4.8 Interpretation of the Findings

In this section, some interpretations of the results are given, in order to answer the question of how to adapt Chinese leadership styles to the South African Zulu culture. This section presents an interpretation of the findings and the implications for leadership style acculturation in the context, by comparing the quantitative and qualitative outcomes with

each other, as well as with the literature. To begin with, a summary of qualitative and quantitative results is presented.

According to the qualitative data, Chinese managers made negative comments about Zulu employees; and they experienced wide-ranging difficulties. The participants generally described Zulu employees as lazy, unconscientious, undisciplined, inefficient, and insubordinate. Meanwhile, they described Chinese employees as hard-working, goal-oriented, and committed to work. In addition, they also listed obedient, co-operative, and proactive, as their preferred subordinates' characteristics. The main issues they complained about were communication barriers with Zulu employees, local laws and regulations, relationships, different work ethics. Despite the disappointments and challenges, the Chinese managers interviewed in this study showed that embracing cultural differences and continuous positive adaptation could render leadership more effective. They also recommended improved relations and enhanced communications with Zulu employees, as measures to improve the way in which they lead in South Africa.

The quantitative part of the study was aimed at finding out the differences between the cultural values and the perceptions of leadership behaviours between the Chinese and the Zulu people. There were two significant findings that could be derived from the survey results. Firstly, the results of analysis of the data collected from the cultural dimension survey indicated that the cultural values were quite different between the Zulu and the Chinese people. The quantitative analyses showed statistically significant differences in five out of the six cultural dimensions (i.e., PDI, IDV, MAS, UAI, and LTO). Figure 4.23 gives an aerial view of the similarities and the dimensional variations between the Chinese and the Zulus.

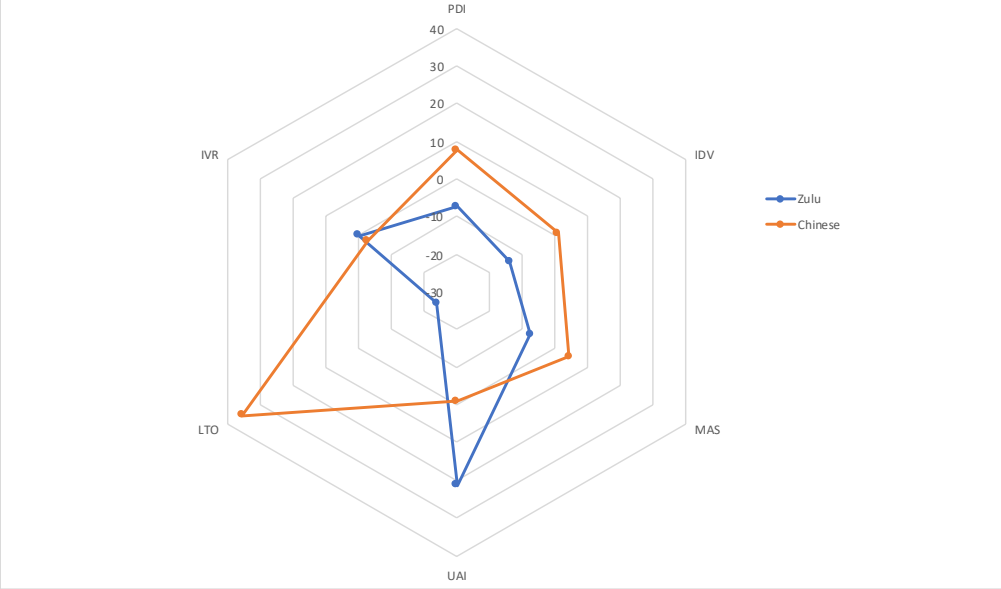


Figure 4.23 Mean Scores for the Cultural Dimensions

Source: Research data

According to Hofstede's (1980) view of the national cultural values, the differences of people in the workplace are largely related to these cultural dimensions. Now, with the empirical data resulting from the recent study, it was interesting to see if certain theories could be confirmed or rejected.

Power Distance (PDI): In the workplace, the power-distance index is often related to the degree of hierarchy or the level of participation in decision-making. The result of Hypothesis 1 indicated that both the Chinese and the Zulu groups held the charatertistics of high-power distance;, while the Chinese group scored higher than did the Zulu group. Table 4.28 summarizes the key differences in the workplace between small- and large-power-distance societies. Knowing about differences regarding Power Distance could enhance the practical implications related to decision-making style, the relationships between superiors and subordinates, as well as the sharing of resources (Hofstede et al., 2010).

Table 4.28 Key Differences Between Low- and High-PDI Societies

Low Power Distance	High Power Distance
Decentralization is popular.	Centralization is popular.
Flat organizational pyramids.	Tall organizational pyramids.
Small proportion of supervisory personnel.	Large proportion of supervisory personnel.
Subordinate-superior relations are pragmatic.	Subordinate-superior relations are emotional.
The idea boss is a resourceful democrat.	The ideal boss is a well-meaning autocrat or a good father.
Managers rely on their own experience and on subordinates.	Managers rely on superiors and on formal rules.
Subordinates expected to be consulted.	Subordinates expect to be told what to do.
Consultative leadership leads to satisfaction, performance, and productivity.	Authoritative leadership and close supervision lead to satisfaction, performance, and productivity.

Source: Adapted from Hofstede (2001, p. 107) and Hofstede et al. (2010, p. 76)

One of the Zulu employees' characteristics, "insubordination", which was mentioned by Chinese managers in the interviews, can be related to the differences in the power-distance dimension. The Chinese achieved high levels on PDI, where people are more likely to conform to a hierarchy. Focally, Chinese managers who participated in the study demonstrated similar characteristics to that of a high-power distance. Thus, in the interviews, they stressed the importance of compliance with the superiors – in their view, subordinates should always acknowledge the leader's power and consult with their leaders at every turn.

For instance, one manager stated that "… [they should] accept orders and instructions from superiors … get leaders support for no matter what you do" (R24). While, the Zulu group in this study scored lower on PDI compared to the Chinese group, indicating that the Zulus had low tolerance for superior-subordinate inequalities and expected less centralized decicion-making.

Also, in the interviews, the Chinese managers made comparisons of the communication styles between the Zulu and the Chinese employees. According to R12, *Zulu employees are more courageous to express their views. They will directly express their dissatisfaction…the Chinese employees usually don't speak out. They don't say anything in their hearts*. It reflects the differences of this dimension. In smaller power-distance cultures, the Zulu employees

expected democratic or consultative relations with their leaders – whereas the leaders are more likely to listen to followers, and followers are more likely to be willing to challenge or give suggestions to their leaders. In larger power distance cultures, the Chinese managers expect their followers to simply comply with them. This also corresponds with the survey findings on Item 30 that Zulu employees were more likely to reproach or contradict their superiors.

Individualism - Collectivism (IDV): In organizations, the Individualism dimension is often related to internal integration and relationships with the personnel. The result of Hypothesis 2 indicated that both the Chinese group and the Zulu group held the characteristics of a collective culture. Table 4.29, below, summarizes the key differences in the workplace between Collectivist and Individualist societies. These differences impact on decision-making, relationships and communication by developing group harmony and consensus. Furthermore, it is also important to recognise the differences in Collectivist concepts between the Zulu and the Chinese: In Zulu collectivism, the individual pursues his or her own good by pursuing the common good (more akin to communalism), which is different to Chinese collectivism that asks people to sacrifice their own good, in order to promote the good of others (Lutz, 2009; Mendelek-Theimann, April & Blass, 2006).

Table 4.29 Key Differences Between Low- and High-IDV Societies

Low IDV	High IDV
Employees are members of the in-group who will pursue the in-group's interest.	Employees are "economic persons" who will pursue the employer's interest if it coincides with their self-interest.
Believe in collective decisions.	Believe in individual decisions.
Relationships prevail over tasks. Relationship-oriented.	Tasks prevail over relationships. Task-oriented.
Direct appraisal of subordinates spoils the harmony.	Management training teaches the honest sharing of feelings.
Preferred reward allocation based on equality for in-group, equity for out-group.	Preferred reward allocation based on equity for all.
Hiring and promoting decisions take the employee's in-group into account.	Hiring and promotion decisions are supposed to be based on skills and rules only.
Management is management-of-groups.	Management is management of individuals.
Treating friends better than others is normal and ethical: particularism.	Treating friends better than others is nepotism and unethical: universalism.

Source: Adapted from Hofstede (2001, p. 244) and Hofstede et al. (2010, p. 124)

Both the Chinese group and the Zulu group scored low on this dimension. According to Hofstede et al. (2010), a low score for individualism means an orientation towards collectivism in which group members will foster strong relationships. Community, a solid and binding relationships network (Mthembu, 1996), is an illustration of Zulu collective culture. As a member of a Zulu community, mediating for the society is one's duty. Furthermore, in the Ubuntu philosophy of African culture where community is the foundation of life and thought (Lutz, 2009; April & Peters, 2011), one is truly human only as a member of a community. It helps them to connect with the community and to engage in their shared way of life towards a common objective. Thus, good working relations and communal cohesion may be stronger motivators for Zulu employees. Strongly influenced by traditional autocratic leadership, Chinese managers believed that the overall system was ruled by them; the 'system' should listen to what they had to say. However, in South Africa, the Chinese mangers no longer retained their superiority as decision-makers; and instead, they had to consult the "community" for consensus-building and to create a harmonious situation in which all the parties were, at least, reasonably satisfied with the result. Thus, Chinese managers pointed to "community" as one of the challenges they encountered in South Africa.

Furthermore, in collectivist cultures, opinions are decided by the community; and trust relationship must be formed between its members (Hofstede et al., 2010). The interview responses of the Chinese managers that Zulu employees work more collectively, was borne out by the comment that "… *you need to praise him personally, as well as to praise his group"* (R4) – which is consistent with the findings of the individualist dimension.

Masculinity and Femininity (MAS): Hofstede (1993) associated tough values like assertiveness, performance and success with the masculine orientation; while he linked the more tender values, like quality of life, social relationships, and service for the less-privileged with the feminine orientation. Table 4.30 summarizes the key differences in the workplace between Masculine and Feminine societies.

Table 4.30 Key Differences Between Low- and High-MAS Societies

Low MAS	**High MAS**
Management as ménage: intuition, relationship, and consensus.	Management as management: decisive and aggressive.
Rewards are based on equality.	Rewards are based on equity.
Meaning of work for workers: relations and working conditions.	Meaning of work for workers: security, pay and interesting work.
People work in order to live.	People live in order to work.
Humanization of work by contact and cooperation.	Humanization of work by job content enrichment.
More leisure time is preferred over more money.	More money is preferred over more leisure time.
Resolution of conflicts through problem-solving, compromise, dialogue, and negotiation.	Resolution of conflicts through denying them or fighting until the best person wins.
More sickness absence.	Less sickness absence.
Managers expected to use intuition, empathy, deal with feelings, and seek consensus.	Managers expected to be decisive, firm, assertive, aggressive, competitive, and just.

Source: Adapted from Hofstede (2001, p. 318) and Hofstede et al. (2010, p. 170)

In this study, the Zulu group presented the characteristics of more feminine societies; while the Chinese group showed a strong preference towards more masculine societal characteristics. The Zulu employees' characteristics of "lazy" and "unconscientious", which were perceived by Chinese managers, could be related to the differences in this dimension. In the cultural framework, masculinity is related to achievement, material success, goal-

directedness, and competitiveness. While in more feminine societies, people tend to show a preference for quality of life and communal cohesion (Hofstede et al., 2010). It was confirmed by a Chinese manager from the interview section that the Chinese were slaves of money; while, in his view, the Zulu people were in pursuit of happiness (R17). The difference on this dimension reflects the trend of the Chinese preference for valuing assertiveness and success; while the Zulu employees appear to value harmony much more, which provides a guidance to increased motivation by understanding employees' different work goals (Hofstede, 1980).

Uncertainty Avoidance (UAI): It is necessary to distinguish between uncertainty-avoidance and risk-avoidance. Uncertainty-avoidance is "the extent to which the members of a culture feel threatened by ambiguous or unknown situations"; while risk is often expressed as the percentage of probability that a particular event will happen (Hofstede et al, 2010, p191). Uncertainty-avoidance means a reduction in ambiguity, which often accompanies anxiety. This fear is treated differently in different cultures. In certain organizations, people with strong uncertainty-avoidance should be displaying positive attitudes towards organizational structures and policies. Table 4.31 summarizes the key differences in the workplace between weak and strong uncertainty-avoidance societies.

Table 4.31 Key Differences Between Low- and High-UAI Societies

Low UAI	High UAI
There should be no more rules than strictly necessary.	There is an emotional need for rules, even if they will not work.
Tolerance for ambiguity and chaos.	Need for precision and formalization.
Top managers involved in strategy.	Top managers involved in operations.
Belief in generalists and common sense.	Belief in experts and technical solutions.
Motivation by achievement and esteem or belonging.	Motivation by security and esteem or belonging.
Relationship orientation.	Task orientation.
Power of superiors depends on position and relationships.	Power of superiors depends on control of uncertainties.
Flexible working hours not appealing.	Flexible working hours popular.
Appeal of transformational leader role.	Appeal of hierarchical control role.
Precision and punctuality have to be learned and managed.	Precision and punctuality come naturally.

Source: Adapted from Hofstede (2001, p. 169) and Hofstede et al. (2010, p. 217 & p.169)

The “problem” of legal constraints described by the Chinese managers during the interviews was an example of the differences in the uncertainty- avoidance dimension between the Chinese group and the Zulu group. Relating to the scores on the UAI reported in Figure 4.10, Chinese people who are from a culture with low uncertainty-avoidance, feel comfortable in changeable environments; and they try to have as few rules as possible. In contrast, Zulu people are in a culture with high uncertainty-avoidance; and they try to minimize the occurrence of unusual circumstances and rather to proceed step-by-step, by implementing rules, laws and regulations (Hofstede et al., 2010). Thus, the Chinese managers felt hampered in their roles as a result of being subjected to the local regulations and rule-following generally found in South Afirca.

Also, during the interviews, the Chinese managers mentioned that the Zulu employees’ work attitudes and behaviours (e.g., irresponsibility), were very different from the Chinese employees’ attitudes and behaviours. Bratton, Callinan, Forshaw, and Sawchuk (2007) used the term ‘work-orientation’ to describe the relative importance that individuals attribute to their work and the meaning they assign to their work. There is a direct link between an

individual's cultural and social values and his/her work orientations (Oppong, 2013). The high score for UAI in this study indicated that the Zulu employees emphasised an orderly way of doing things. If the rules were well defined, with corresponding disciplinary action, they were likely to improve their performance. Referring to the analysis of the power-distance dimension, those differences confirmed to the Chinese managers that Zulu employees did not value an autocratic decision-making style.

Meanwhile, the Zulu employees exhibited a low tolerance for ambiguity, which implied that there was an emotional need for rules. Thus, they may in fact not have felt too uncomfortable in accepting authoritarian rule. However, the paradox is that, although rules in cultures with weak uncertainty avoidance are less sacred, they are often better followed (Hofstede et al., 2010).

Long-Term Orientation (LTO): The LTO index expresses the degree of relationship one can have with one's past, present and future. Long-term oriented society encourages the fostering of virtues oriented toward future rewards; whereas low-scored cultures prefer the fostering of virtues related to the past and the present (Hofstede et al., 2010). Table 4.32 summarizes the key differences in the workplace between short-term and long-term societies.

Table 4.32 Key Differences Between Low- and High-LTO Societies

Low LTO	High LTO
Main work values include freedom rights, achievement, and thinking for oneself.	Main work values include learning, honesty, adaptiveness, accountability, and self-discipline.
Managers and workers are psychologically in two camps.	Owner-managers and workers share the same aspirations.
Importance of this year's profits.	Importance of profits ten years from now.
Leisure time is important.	Leisure time is not important.
Personal loyalties vary with business needs.	Investment in lifelong personal networks, guanxi.
Government by law.	Government by person.
Family and business sphere separated.	Vertical coordination, horizontal coordination, control, and adaptiveness.

Source: Adapted from Hofstede (2001, p. 366) and Hofstede et al. (2010, p. 251)

The results of this study correspond with the findings that, in organizations, the Chinese tend to show a strong work ethic and to seek sustainable development (Hofstede, 2015). Meanwhile, the Zulus emphasizes rights and immediate results. The Chinese managers described another of the Zulu employees' characteristics as "inefficient", which can be related to UAI and LTO. There are two types of "inefficient" related to this study: one is that the Zulu employees lacked innovation and adaptation (R16). This was in line with scoring high on UAI, which meant that Zulu employees were conservative and held steadfastness in high regard (Hofstede et al., 2010); the other type was that the Zulu employees appeared to lack a sense of time, or had a different orientation to time than do the Chinese. Compared to the Zulu group, the Chinese scored high on LTO in that they value the utilization of time to its maximum potential and long-term sustainability, rather than the Zulus, who appeared to waste time through "idleness" (R24).

Knowing these different concepts would help Chinese managers to improve their understanding of Zulu subordinates' time-orientation and communication towards them.

Indulgence versus Restraint (IVR): Since this sixth dimension is still relatively new, it has not yet been widely adopted. However, there could potentially be some interesting applications within the international workplace. For example, the IVR index has been found to be positively related to the importance of developmental satisfaction for employees, and negatively related to the importance attached to the satisfaction of emotional need (Xu, 2016). Table 4.33 summarizes the key differences in the workplace between indulgent and restrained societies. In contrast to indulgent societies, where people put much more emphasis on leisure time, the people of restrained societies have a lower tendency to fulfil their impulses and desires.

Employees in societies with low IVR tend to connect themselves with organizations emotionally, which would possibly increase their work motive (Xu, 2016). It is important for

Chinese managers to consider increasing Zulu subordinates' motivation through interpersonal relationships with them.

Table 4.33 Key Differences Between Low- and High-IVR Societies

Low IVR	High IVR
Employees are more willing to voice opinions and give feedbacks.	Employees are less willing to voice opinions and give feedback.
Maintaining order is not give a high priority.	Maintaining order is considered to be a high priority.
Less moral discipline.	Stricter moral discipline.
Emphasize flexible working and work-life balance.	Little emphasis on leisure time.
Prioritize coaching and mentoring.	More regulation of employees' conduct and behaviour.

Source: Adapted from Hofstede et al. (2010, p. 297)

The Zulu employees' characteristics of "undisciplined", which was reported by Chinese managers, may be explained by the differences in this dimension. Chinese people from a t culture of restraint give high priority to maintaining order; and they have strong self-control. However, another description of the interviewed participants did not align with the survey findings on IVR, that the Zulu group is from a restrained society. Chinese managers, who participated in this study, suggested that Zulu employees are more willing to voice opinions than Chinese employees (R21).

This might have some origin in the influence of Apartheid, due to which people have prioritised the pursuit of freedom. The was coined in the research of trade-policy reforms in post-Apartheid South Africa, which placed the importance on trade liberalisation, and thus sought to fulfil South Africa's political and economic improvements in the global economy (Soko, 2004).

Though the apparent differences between the Chinese group and the Zulu group were observed, those have not been statistically confirmed.

Jointly, the main differences between Zulu and Chinese people in the workplace are presented in Table 4.34:

Table 4.34 Key Characteristics of Zulus and Chinese in the Workplace

Cultural Dimensions		Characteristics
PDI	Zulu	-Superiors and subordinates consider each other to be existentially equal. -Subordinates expect to be consulted.
	Chinese	-Subordinates and superiors consider each other to be existentially unequal. -Subordinates expect to be told what to do.
MAS	Zulu	-Leaders tend towards intuition and consensus in the decision-making process. -Leaders are more likely to reward people on the basis of equality – to everyone according to need.
	Chinese	-Leaders tend to be decisive and aggressive in decision-making process. -Leaders stress results and try to reward on the basis of an employee's performance.
UAI	Zulu	-Need for precision and formalization. -Belief in experts and technical solutions.
	Chinese	-People are more flexible. -Belief in generalists and common sense.
LTO	Zulu	Main work values: freedom, rights.
	Chinese	Main work values: self-discipline.

Source: Adapted from Hofstede et al. (2010)

Another major finding of the quantitative analyses were the differences in the perceptions of leadership behaviours between Zulu and Chinese people. (see Figure 4.24)

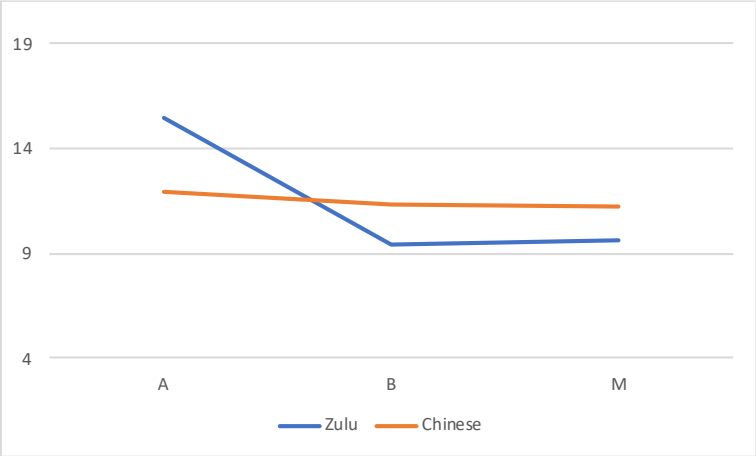


Figure 4.24 Mean Scores for Perceived Paternalistic Leadership Behaviours

Source: Research data

In summary, the Zulu group perceived Chinese leaders' behaviours as being higher in Authoritarian leadership levels, and lower in Benevolent and Moral leadership levels than the Chinese group did.

Authoritarian leadership behaviours: Scholars have stressed the importance of respect for hierarchy and centralisation in China, which was believed to be a result of Confucianism (Schlevogt, 1998). For example, a father has legitimate authority over his children and all other members of his family in the cardinal relationship between father and son. Authoritarian leadership behaviours of PL show that leaders claim absolute authority and control over subordinates and they demand their undisputed obedience (Mussolino & Calabrò, 2014).

Previous research has suggested that paternalism is in line with the large power-distance cultural principles (Aycan, 2006). According to the results of the cultural dimensions, the Zulu group presented a lower power-distance culture, where people prefer supportive leadership behaviours rather than directive leadership behaviour (Dorfman et al., 1997), which may explain why there are higher perceived Authoritarian leadership behaviours in this group than in the Chinese group. Especially on Item 33 (My supervisor determines all decisions whether they are important or not.), the Zulu group scored much higer than the Chinese group; this corresponds with Hofstede's finding in Culture's Consequences (1980, p. 90), which states that only leaders are involved in decision-making processes in high-power distance cultures.

One of the distinctive characteristics of the Chinese leadership style is that of strong centralization and coerciveness. In other words, power is in the hands of one autocratic leader. Meanwhile, the degree of formalization specialization, standardization of control systems is very low (Redding, 1990). Thus, leaders are above the overall system, as the ruler of the system. Authoritarian leadership based on the Confucian value of hierarchy has

been related to high cultural power distance. Following this logic, the higher the power distance in which a society is positioned, the more authority the leader presents; and the more obedience the employees will show. This was contrasted with the Zulu context, in which more democratic or consultative relations exist between the expecting and the accepting power; and a flat management structure is common. Meanwhile, the characteristics of Zulu employees, such as “insubordination” and the “problem” of communications discussed in the interviews were readily confirmed in the findings here.

The inconsistency between the two groups on the perceptions of Authoritarian leaderhsip behaviour suggest that Chinese managers should learn to avoid the tendency to communicate decisions from the top; and they should rather accept the preference of a consultative, participative or democratic decision-making style. To summarize, Authoritarian leadership are what Chinese managers must first take into consideration when considering leadership behaviours.

Benevolent leadership behaviours: The cultural roots of Benevolent leadership also originate from the Confucian cardinal relationships hierarchy and the reciprocity norm. In the hierarchical order, it meant that a father should show kindness to his children, who in effect, ought to love and obey their father. The subordinate-superior relationship mirrors the father-children relationship. According to the leader-member exchange theory, the dyadic relationship between leaders and followers in organisations is based on trust and respect. In collectivist culture, the people attach importance to maintaining relationships, and to accepting obligations and maintaining loyalty. Frequent contact between superiors and inferiors, and a leader’s participation in subordinates’ personal lives, is expected (Hofstede et al., 2010).

The results of the IDV suggested that the Zulus hold more collective values and ask for collective trust (Mbigi, 1997), which may explain why the Zulu group demands more

benevolent behaviours, thus scoring lower on this dimension. As discussed before, the Zulus carry the cultural values of Ubuntu, that is, the capacity in African culture to express humanity in the interests of building and maintaining the community through listening, cooperation, and sharing (Nussbaum, 2003). Therefore, it is rational to find that the Zulu group scored lowest on Item 31: group; Zulu employees tend to pursue the in-group's interests. In addition, the Zulu group scored highest on Item 34: daily life. This corresponds with Chen et al.'s (2014) comment that Chinese benevolent behaviours highlight the importance of interpersonal relationships between superiors and inferiors that are often beyond the scope of employment.

Benevolent leadership highlights the importance of individualised, holistic concerns for subordinates' personal or family wellbeing. It is generally thought that Confucian values in harmonious relationship (Cheng et al., 2004) and Chinese collectivism emphasise the benevolent behaviours in organizations. The corresponding subordinate reactions, under Benevolent leadership, are gratitude and a desire to reciprocate or pay back (Farh & Cheng, 2000). However, a positive relationship between Benevolent leadership and employee job performance (Chen et al., 2014) was not pronounced in this study. Comparing Chinese values to Zulu values in collectivism provided evidence to the indication that Zulu employees' reactions to Benevolent leadership tend to be moderate. Cheng (2008) indicated that the dimension of Benevolent leadership is split into two categories: (1) people-oriented and (2) task-oriented. (Irawanto, Ramsey, & Tweed, 2012) Given this extension of the work, it is reasonable to suggest that Chinese managers put the centre of work areas, for instance the future development of employees, to increase the level of sensitivity to the benevolent behaviours.

The inconsistency between the two groups on the perceptions of Benevolent leadership behaviours suggests that Chinese managers should be reminded to 1) advocate group

communications, and 2) show generosity and genuine care towards subordinates' personal well-being; it is also important to pay attention to the working life of employees, such as career plans and training.

Moral leadership behaviours: Moral leadership is in keeping with the Chinese Confucian philosophy that leaders are particularly expected to show high morality, superior personal virtues, self-discipline, and to set examples for their followers (Sheer, 2010). In Confucianism, only the Junzi (man of virtue) can be the leader, expected to achieve self-control and to be a model for others to follow (Zhu, 2004). However, the Zulu employees have different views about moral behaviours in the workplace. This is not surprising given the Ubuntu leadership philosophy that 'the idea of a leader is that he or she (a) leads and serves with an altruistic approach; (b) empowers followers; (c) acts with humility; (d) exhibits love; (e) leads with service; (f) is trusting; and (g) is visionary for followers' (Nelson, 2003, p. 92). Zulu employees expect leaders to demonstrate more ethics than just personal moral virtues. It also corresponds with the results of work-value differences between the Zulus and the Chinese from the interviews. From the analysis of Item 28, it can be noted that Chinese employees are more likely to regard their leaders as role models. In fact, in addition to the Confucian moral norms, due to the lack of protection of people's rights in traditional Chinese society, subordinates expect superiors who hold power to have high moral character and integrity (Cheng et al., 2000).

Relating to the high score on UAI reported in Figure 4.10, the implication is that Zulu employees prefer formalisation and believe in experts and technical solutions (Hofstede et al., 2010). This confirms to Chinese managers that being professional in their field and managing by authoritarian rules is more effective in inspiring identification and respect from Zulu employees than merely demonstrating superior personal virtues.

Ansari, Ahmad, and Aafaqi (2004) suggested that the crux of cross-cultural issue lies in the match between a leader's style and that of his or her followers; subordinates with certain values may be more productive under PL. For example, Authoritarian leadership behaviours may be beneficial for subordinate performance in certain contexts (Huang, Xu, Chiu, Lam, & Farh, 2015), such as a strong need for affiliation or great respect for authority. However, it may provoke a variety of unfavourable outcomes in the Zulu context, such as dissatisfaction (Pellegrini & Scandura, 2008) and negative emotions (Wu et al., 2012), because the Ubuntu values of Zulu employees de-emphasize individualism, competitiveness, and autocratic decision-making (McFarlin, Coster, & Mogale-Pretorius, 1999).

The correlation analysis in the current study suggests that there is a significant positive relationship between cultural dimensions and the perceptions of leadership behaviours. (see Table 4.20). Moreover, the perceptions of Authoritatian leadership behaviours is found to be strongly negatively related to the power-distance dimension.

Overall, the quantitative and qualitative findings are mostly consistent with each other. In summary, according to the sample in this study, Zulus and Chinese had distinct perceptions regarding Chinese Paternalistic Leadership behaviours, as well as distinct cultural values, which urged Chinese managers to adopt the paternalistic leadership style to the context, in order to clear the air and to improve effectiveness. It was concluded that there are three factors that theoretically drive adaptation practices and serve as the glue holding these quantitative and qualitative results together: authority/decision-making, relationships, and communication (see Table 4.35).

Table 4.35 Joint Display for Quantitative and Qualitative Results

	Quantitative analyses	**Qualitative analyses**
Authority/Decision-making	-Zulus expects to be consulted. -Chinese managers keep the superior power of decision-making.	Zulu employees are reluctant to conform to leaders.
Relationship	-Zulus expects an equal relationship between superiors and subordinates. -Zulu employees value unity of the whole rather than the distinction of the parts.	-Chinese managers seek family-like relationships (father-son) with followers by granting personal favours. -Zulu individuals contribute for the betterment of the entire team.
Communication	-For Zulus, the goal is to achieve consensus.	- Chinese are accustomed to top-down/one-way communication.

Source: Author

Furthermore, the interviews with Chinese managers in this study shed light on the managerial implications for leadership adaptation. Firstly, the Chinese managers suggested that the proper attitude to a different culture should be around behaving respectfully and being inclusive. At the same time, it is important to carefully study and analyse the host culture in order to fit in. Secondly, adapt leadership behaviours according to those mostly arises from differences in African and Chinese values, belief systems and orientations to life and work. Specifically, the two measures taken by the Chinese managers in this study: establish reciprocity and equality relationships with their followers; and they transform to the democratic ways to communicate with each other. Thirdly, the interviews also revealed a lack of parent companies' involvement (Farh, Bartol, Shapiro, & Shin, 2010) in cross-cultural adaptation. There is a need for a dynamic professional support system that includes pre-departure guidance and counselling during the secondment term. A cross-cultural performance evaluation system for feedback and development is also recommended – this could potentially also be linked to remuneration and/or bonuses. Accordingly, a framework and strategies for Chinese managers adapting to the South African Zulu context were summarized (see Figure 4.25):

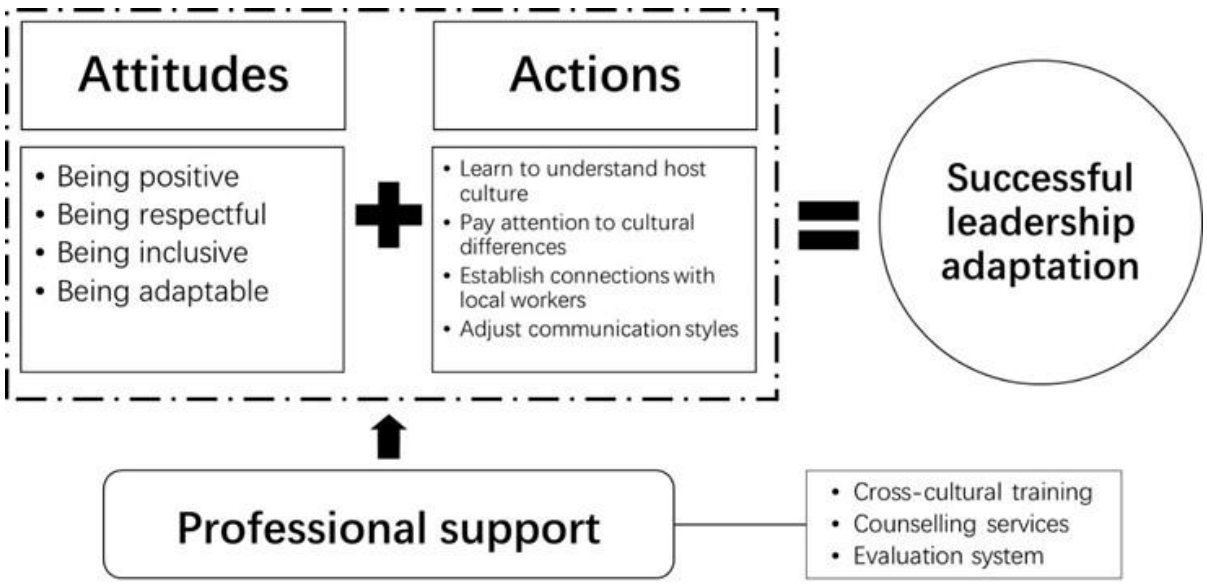


Figure 4.25 Chinese Leadership-Adaptation Framework

Source: Author

• In terms of the adaptation of Authoritarian leadership, Chinese management should involve as many Zulu subordinates as possible in decision-making, even if this involvement is only superficial. Members would feel motivated by the fact that they were consulted. In addition, it is strict procedural control, rather than the personal authority of leaders, that is needed to regulate employees' behaviour.

• In terms of the adaptation of Benevolent leadership, since Zulu employees have a strong preference for team assignments, close supervision and interaction with their supervisors, Chinese managers should heap praise on the team for a good job performance instead of singling out individuals for special mention. It is also important to pay attention to working life, such as employees' career plans and training.

• In terms of the adaptation of Moral leadership, it is not enough for leaders to be honest, meticulous and self-disciplined. Professionalism and professional accomplishment are new moral requirements for managers. Chinese managers must be professional and be able to excel in their profession, in order to gain the respect and trust of their Zulu employees.

In addition, Chinese managers should also try to develop cross-cultural interpersonal communication skills, in order to gain a better understanding of contextual information.

This chapter first presented the results of testing the hypotheses and general findings of the interviews. In summary, the survey results indicate that there are differences of cultural dimensions and perceptions of leadership behaviours between Zulu and Chinese people; the interview results revealed Zulu employee's characteristics, as well as the challenges faced by Chinese managers, and how they are coping with the situation. Then, a detailed discussion of comparing and combining quantitative and qualitative results was provided. This chapter ends with potential solutions that might help the adaptation of Chinese leadership style in the Zulu context.

5. CONCLUSIONS

The purpose of this final chapter is to provide further understanding on the topic and to draw conclusions based on a synthesis of the results discussed in the preceding sections. This chapter begins by presenting a summary of the research: the research questions and the methodological approaches outlined in the preceding chapters are revisited, as well as the findings of the study. The results from the survey data confirm that there is a distinct difference of standpoint for each cultural dimension, and the perceptions of leadership behaviours between Chinese and Zulu people, as well as the correlations between cultural dimensions and the perceptions of leadership behaviour. The results obtained from interviews identified the characteristics of Zulu employees and the problems faced by Chinese managers.

Next, the researcher summarizes and synthesizes the study into general trends and conclusions, including how the results can be applied. The limitations of this study are then discussed, followed by some suggestions for future research.

5.1 A Review of the Study

As demonstrated in the literature review in Chapter 2, research regarding leadership has long been conducted in business. Several specific theories of leadership have been formulated; and these have been investigated throughout the last centuries, including the Qualities/Traits theory, in which leadership was viewed as the product of a single force – the Personal-Situational theory that examines the interactive relationships between leaders and followers, and the modern theory, which describes leadership behaviour in terms of the way in which it influences the behaviour of followers.

The leadership style, that is, the attributes, behaviours, and processes that are exhibited by the leader, is one of the key elements that contributes to organizational effectiveness (Riaz

& Haider, 2010). Many leaders strive to help improve organizational performance through the practice of effective leadership styles. This is more so in the context of globalization, which requires leaders to adjust to different environments, as well as to work with employees from other cultures. In today's international organizations, it cannot be assumed that a leadership style, which is effective in one country, would necessarily be effective in another.

A growing body of leadership literature, management, and business issues in China has emerged in the last few decades; as China plays an increasingly influential role in the global economy, (Chen & Farh, 2010). The Paternalistic leadership style includes behaviours that mix strict and strong discipline with authority, together with parental benevolence and moral integrity in an environment that is 'personalistic' (Farh & Cheng, 2000). This has been predominantly based in the Chinese cultural context. However, the attention has been drawn to investigate leadership behaviours and outcomes, in many of the PL studies that have been conducted.

The main findings from the GLOBE study are that leadership effectiveness is also heavily dependent on the context, i.e. the beliefs of the people being led (Hoppe, 2007). Research conducted in the late 1990s found different perceptions in the 10 countries that were reviewed. Thus, there is a need for research to emphasize the impact of cultural values, in order to improve the effectiveness of PL in a wide range of contexts.

In this study, the contextual setting is between the Chinese and the South African Zulu cultures. On one hand, in recent years, South Africa has witnessed and welcomed a growing presence of Chinese enterprises in various industries – ranging from telecoms, energy, mining, manufacturing and the service industries (Kim, Jones, Chen, Jiang, & Berg, 2016). On the other hand, cultural differences in values, understanding and behaviours have led to challenges and difficulties for Chinese managers. Therefore, it is high time to explore the differences and the implications that contribute to such practices between the two countries.

Firstly, a critical review of the literature on the topic was presented and a theoretical framework for the research was established. Taking a follower-centric approach, the study tried to help Chinese managers to adapt their leadership style by investigating the cultural differences, followers' characteristics and the various perceptions of leadership behaviour. A convergent parallel mixed-method design was adopted for a more detailed view of the research problem through separate, yet comparable data.

The sample in the study consisted of: (1) the final sample of the quantitative part consisted of 307 useable Zulu worker- and 311 useable Chinese worker responses – after eliminating 81 uncompleted Zulu worker paper-based questionnaires, 26 Zulu worker responses who did not report to Chinese managers, and 64 Chinese responses that were in leadership positions from an overall total of 414 Zulu and 375 Chinese responses; (2) the sample of qualitative part consisted of 30 Chinese managers. The participants comprised those who were managers to more than three Zulu workers, who had been working in South Africa for a period of between six to eighteen months; and which had had leadership experience in China.

A questionnaire consisting of a Value-Survey Module (VSM) and the Perceived Paternalistic Leadership Behaviours section (PPLB), was used to examine the differences in culture values, as well as the perceptions of leadership behaviours between Zulu and Chinese people, respectively. Semi-structured interviews were conducted with the Chinese managers to investigate their experiences of working with Zulu employees in Newcastle, South Africa, together with their views on the working context.

Several interesting results were deduced from this study:

• The results of VSM prove that a clear and distinct difference between Chinese and Zulus exists in relation to the cultural values. The Zulus registered the following scores on

the six-dimensional model of Hofstede: PDI=65.049, IDV=5.0783, MAS=54.088, UAI=52.3651, LTO=27.4817, and IVR=26.7002. Compared to the Chinese, the Zulu people have a lower power distance and value collectivism. They tend to prefer decentralization and formalization. They also demonstrate lower masculinity and stronger uncertainty avoidance. Those cultural values are manifested in their preference for explicit rules and formally written documents. This group also demonstrated short-term restraint orientation.

• The results of PPLB gave evidence that the differences in the perceptions of leadership behaviours between the Zulu and the Chinese groups do, in fact, exist. The Zulus registered the following scores on the three dimensions of PL: A=15.4365, B=9.4137, M=9.6580. Compared to the Chinese, the Zulu employees perceived Chinese leaders' behaviours as being higher on the Authoritarian leadership behaviours, but lower on the Benevolent and Moral leadership behaviours. In addition, correlation perceptions on Authoritarian leadership behaviour proved to be negatively correlated to the cultural dimension PDI.

• The findings of the interviews revealed that the Chinese managers from their own perspectives perceived the characteristics of the Zulu employees as being very different from those of the Chinese employees. They generally described Zulu employees as being "lazy", "unconscientious", "undisciplined", "inefficient", and "insubordinate". Meanwhile, the Chinese managers confessed that they were confronted with difficulties and challenges in South Africa. They complained that communication barriers, community relationships, legal constraints, and differences in the work ethic prevented them from leading effectively. Fortunately, they recognized that they are in a different culture and have identified the need to adjust their leadership behaviours accordingly. The participants suggested that they had made efforts in establishing better relationships and improving communication with Zulu employees.

5.2 Contributions of the Study

From a theoretical perspective, the first contribution is that this study provided empirical support for national culture as a lens in predicting behaviours in the workplace and the conceptualisation of context-specific, adaptive leadership in BRICS countries. It provided evidence that there are differences in the cultural values, and in the expectations of leaders and their behaviours, of Chinese and Zulu people. It also provided insight into the experiences of Chinese managers' in a cross-cultural workplace environment. These findings argued that national culture could be used to partly describe and even explain the interactions in cross-cultural working contexts, e.g., the power distance dimension of national culture was shown to be correlated to perceptions of leadership.

The second contribution of this study is that it sheds light on the acculturation of Chinese Paternalistic Leadership. Up until recently, research has tended to focus on the outcomes and the applications of Paternalistic Leadership. With the internationalization drive of Chinese organizations, there are good reasons for having a systematic look at Paternalistic Leadership in other cultural contexts – particularly in emerging market contexts. Consequently, this study focused on the adaptation of Paternalistic Leadership to the South African working culture, specifically the Zulu working culture. The findings were organised into a framework for the investigation of Paternalistic Leadership adaptation and acculturation.

In addition, the findings of this study have also contributed to a better understanding of Zulu workers and their impressions and expectations of leaders. This research, consequently, adds to the existing knowledge of cross-cultural analysis, in a sense that was previously somewhat unknown, mainly because the number of such studies done on the Zulu workplace culture is limited – especially in relation to other cultural engagements. With

limited research having been conducted previously on this specific ethnic group in a workplace context, this study helps to bridge this gap.

From a managerial perspective, several findings in this study have provided additional implications for practitioners, which are expected to contribute to the enhancement of Chinese leadership and their management practice in South Africa, and other emerging economies. To begin with, it is important to mention that the present study has clearly demonstrated that cultural differences exist between Chinese and Zulu people in the workplace. The research has highlighted the necessity for training sessions and workshops on cultural issues, cultural differences, and cultural conflicts relevant to the workplace. Chinese administrators should have full knowledge of all the potential issues related to culture, in order to recognise cultural conflict in an organisation that may lead to workplace problems and workforce disengagement. In other words, Chinese managers should understand, and be skilled in resolving cultural differences and conflict appropriately and with the relevant stakeholders. It is also important for Chinese managers to recognise that the variations in the standards of behaviour of leadership expressed in cultural values will inevitably cause conflict. The important point is that this research has important consequences for the creation of more relevant leadership development programmes. Additionally, the findings from the present study provide insights into how people in quite different cultural contexts perceive leadership behaviours differently – emphasizing the need for a form of necessary cultural intelligence from leaders. Thus, this study concluded with the suggestion that Chinese managers must take time to understand how their own culture has shaped them, their mental models, their assumptions, their behaviours and advocated for a willingness on their part to transform their own behaviours for the well-being, development and engagement of those they lead.

From a methodological perspective, firstly, this study used a mixed-method approach to investigate cross-cultural leadership. Many previous research projects in this field were restricted to a one-method study, either a strictly quantitative approach using surveys to collect and compare the data from a wide range of topics, or a qualitative approach to collect the data from a small group of subjects. This study has demonstrated that by using a mixed-method approach, objective and subjective approaches are able to complement each other in providing rich and thick insights in answering cross-cultural research questions; as such, mixed-methods are recommended for future applications.

Another important methodological contribution is that this study tested the correlation between cultural dimensions and the perceptions of leadership behaviours. To date, Paternalistic Leadership studies have mainly adopted a leader-centric perspective (Chan, Huang, Snape, & Lam, 2013). The work began with a broad review of the literature, in order to be able to take into account the current state of knowledge on the constructs and the appropriate relationships. In fact, based on an in-depth review of the literature, this study has developed a conceptual framework that incorporates two factors: employees' characteristics and employees' perceptions of leadership behaviours. The dataset of this study, therefore, contributed to building a basis for potentially new theoretical models.

The final methodological contribution made in this study is that each dimension of Paternalistic Leadership was analysed separately, and in detail – instead of analysing the entire construct – enabling a more specific and targeted conclusion. Therefore, the research could provide rich diagnostic information for future research.

5.3 Limitations of the Study

The purpose of this study was to contribute initially to the important question of how to adapt the Chinese leadership style to the South African Zulu culture. Having presented the results,

the conclusions and the implications, it is also important to look back at the research study as a whole, and to identify any shortcomings or limitations that might have affected the validity and/or the reliability of the project.

The first set of limitations lies in the questionnaire. While many other methods can also calculate cultural values and compare cultural differences, this research was limited to the approach based on the criteria tested and confirmed by Hofstede et al. (2010) in a variety of fields, including social science. Secondly, the study used a questionnaire to evaluate the understanding of leadership behaviours among the participants. As the questions were closed, the questionnaire did not allow the researcher to obtain the original opinion of the respondents, instead providing restricted answers of choice.

The questions could be interpreted in different ways by different respondents. Respondents may have different interpretations of each question; and they replied according to their own understanding. There was no indication of how honest the respondents were; there was no way to determine how much consideration a respondent had put into answering a specific question; and it is difficult to make an objective decision; since the respondents may not have observed the conduct at the time it actually occurred. Additionally, there may be a different bias in the response style between the groups being compared.

Usunier (1998) suggested two main concerns about equivalence in response type: the median response style and the extreme response style. Where cultural values influence conflict-avoidance behaviour, the respondent may prefer to use the median on the questionnaire scales. Conversely, a major strong answering style results in an opposite bias. There is, however, no generally accepted procedure for addressing bias in the response type.

Moreover, only perceptions of leadership behaviours were measured, rather than actual leadership styles in the workplace. There may exist a difference between the perceived leadership behaviours and the actual practices.

Another vulnerability is one that is linked directly to the test sample. Secondly, this involves a sampling bias through the process of self-selection. Those who chose not to participate may have had different responses to those who participated; and they may have modified the results of the survey. For cross-cultural studies a, sample bias via questionnaires is a particularly complex issue; as questionnaires need to be carefully interpreted and culturally adapted. Secondly, since the sample used was delimited to staff in clothing and textile factories, similar to any study conducted in a single sector, there is concern that the results obtained in this study may not necessarily be generalizable to all the staff working in other sectors.

The third limitation lies in the quantitative analysis. The Pearson-correlation coefficient (r) was used to evaluate the relationship between the variables. While the direction and intensity of the relationship between the variables can be determined by the Pearson-correlation coefficient, it does not establish any cause-and-effect relationship between the variables; and it cannot be used to assess the causation, or to make any predictions (Mertler & Vannatta, 2005). In addition, the sample characteristics, such as gender and age, may have an impact on the variables; and it should be controlled. This research did not control these variables; however, due to the limitation of the sample size, this should be recognised as a limitation of this analysis.

Further limitations were apparent in the qualitative research. While each respondent was a Chinese national, South Africa's length of time served differed. As such, this study was unable to monitor how differences could affect responses over time. The use of humans as research subjects, when obtaining small samples, based on some specific set of criteria,

limits the ability to generalise the results across the entire population. Conclusions that can be made about the relationships found in a sample population analysis, may or may not be true in other populations of individuals.

Another drawback of the interview is that, based on personal experience, the interviewer retained some preconceived perceptions of performance. In addition, subjective interpretation of the findings also has a negative impact on the generalizability of the research results. While every effort has been made to change such preconceptions, social science work is known to be followed by weaknesses that are inevitable (Bryman, 2008).

5.4 Recommendations

Since the acculturation of Chinese Paternalistic Leadership in other contexts is a relatively new topic, it would be interesting to do further research within this area. This section focuses on recommendations for future research as well as providing recommendations for management practice to Chinese multinational organizations.

Recommendations for research: As discussed in the limitation sections, the results of this study were obtained with limited samples. Therefore, a more reliable and accurate outcome would be to replicate this study using a different population or larger sample size. Specifically, Paternalistic Leadership is common in Chinese family business senior managers, yet the participants in this study were mostly mid- and low-level managers. Future research could therefore include high-level business managers. Also, it should be noted that survey participants in this study were mostly female. The relationship between gender and leadership effectiveness would be an interesting context specific area to investigate. Since the investigation only focused on clothing and textile companies, another recommendation for the future would be to replicate this study in multiple industries. By broadening the research further to different industries, it could help ensure that the findings can be further generalized. This study also only focused on cultural factors, whereas other

explanatory variables could also be considered in future research, e.g., paternalistic leadership in relation to reducing or amplifying employee voice – specifically how voice differs between Chinese- and other national or regional contexts; or other factors that could be important in order to gain a clearer picture of acculturation influences on leadership styles, such as managers' personal traits and cultural competences. Moreover, in terms of future theoretical recommendations for next steps, it would also be interesting to conduct studies on Chinese leadership in other cultures.

Recommendations for practice: This study provided empirical evidence of the cultural differences experienced by Chinese managers in a South African Zulu working context. It sheds light on managerial implications for practitioners in organizations: (1) Pre-departure on secondments: The results of this study revealed that a number of cultural dimensions, and the interpretations of those dimensions (e.g., collectivism versus communalism), were different between Chinese and Zulu people. Therefore, for organizations choosing to operate effectively in different cultural contexts, it is important to identify and select candidates who have cross-cultural sensitivity and cultural adjustment capabilities for cross-cultural delegations. A further recommendation is to develop cultural intelligence-focused training and leadership development before departure. For example, there is a need to carefully study and analyse the host country and destination regions, as well as its cultural nuances, in order to help expatriates to understand the cultural differences and appropriately modify their leadership behaviours; (2) On-going: For management to be successful abroad, it is necessary to take a holistic view of leadership, the impact that certain styles and approaches have on subordinates, to compassionately understand subordinates' perceptions and responses, to be knowledgeable about or/and open to learn about the different and effective forms of worker engagement in other contexts/regions, the need to sometimes 'let go' of dominant/entrenched ways of being, and the willingness to be open to other approaches and attitudes to work – in order to ensure ongoing effectiveness.

Managers should also embark on upskilling activities in order to engage on individual levels, e.g., intercultural communication skills which could eventually assist in leadership acculturation and effectiveness. Moreover, expatriates' greater participation should be encouraged: organizing work and social activities for local employees, such as knowledge transfer seminars and career development training, engagement with locals in the community outside of the work context (local bars, sporting and community events), taking an interest in elders, the history, stories and wisdom of the local community, partaking in and attending important local events – such as funerals and cultural ceremonies, and learning some or all of the local language; (3) Return and go forward. It would be of interest to examine whether and how cross-cultural programmes impact on leadership adaptation and effectiveness. This could be done by conducting interviews or by disseminating surveys – however, measurement thereof may be important to establish credibility to suggestions from the C-suite. The capturing and ongoing tweaking of successful cross-cultural experiences can help develop corporate culture that supports cross-cultural delegations and global leadership development.

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Appendix A Ethical Approval Letter

Faculty of Commerce
Private Bag X3, Rondebosch, 7701
2.26 Leslie Commerce Building, Upper Campus
Tel: +27 (0) 21 650 4375/ 5748 Fax: +27 (0) 21 650 4369
E-mail: com-faculty@uct.ac.za
Internet: www.uct.ac.za
@Commerce_UCT **UCT Commerce Faculty Office**

17.02.2018

Ms Ying Zhou
Graduate School of Business
University of Cape Town

REF: REC 2018/002/014

Dear Ying Zhou

Project : A Tale of Two Countries: Adapting Chinese Leadership Style to a South African Context

We are pleased to inform you that your ethics application has been approved.
Unless otherwise specified this ethical clearance is valid for 1 year and may be renewed upon application.

Please be aware that you need to notify the Ethics Committee immediately should any aspect of your study regarding the engagement with participants as approved in this application, change. This may include aspects such as changes to the research design, questionnaires, or choice of participants.

The ongoing ethical conduct throughout the duration of the study remains the responsibility of the principal investigator.

We wish you well for your research.

Litha Tyulu
Administrative Assistant
University of Cape Town
Commerce Faculty Office
Room 2.26 | Leslie Commerce Building

Office Telephone: +27 (0)21 650 2695
Office Fax: +27 (0)21 650 4369
E-mail: litha.tyulu@uct.ac.za
Website: www.commerce.uct.ac.za<http://www.commerce.uct.ac.za/

Faculty of Commerce
Private Bag X3, Rondebosch, 7701
2.26 Leslie Commerce Building, Upper Campus
Tel: +27 (0) 21 650 4375/ 5748 Fax: +27 (0) 21 650 4369
E-mail: com-faculty@uct.ac.za
Internet: www.uct.ac.za
@Commerce UCT **UCT Commerce Faculty Office**

08th April 2019

Ms Ying Zhou
Graduate School of Business
University of Cape Town

Dear Ms Zhou

REF: REC 2019/000/029

A TALE OF TWO COUNTRIES: ADAPTING CHINESE LEADERSHIP STYLE TO A SOUTH AFRICAN CONTEXT

We are pleased to inform you that your ethics application has been approved. Unless otherwise specified this ethical clearance is valid for 1 year and may be renewed upon application.

Please be aware that you need to notify the Ethics Committee immediately should any aspect of your study regarding the engagement with participants as approved in this application, change. This may include aspects such as changes to the research design, questionnaires, or choice of participants.

The ongoing ethical conduct throughout the duration of the study remains the responsibility of the principal investigator.

We wish you well for your research.

Shandre Swain
Administrative Assistant
University of Cape Town
Commerce Faculty Office
Room 2.26 | Leslie Commerce Building

Office Telephone: +27 (0)21 650 2695 / 4375
Office Fax: +27 (0)21 650 4369
E-mail: sl.swain@uct.ac.za
Website: www.commerce.uct.ac.za<http://www.commerce.uct.ac.za/

Appendix B Interview Consent Form

采访同意书
Interview Consent Form

研究项目名称：双国记：中国领导风格适应一种南非文化
Research project title: A tale of two countries: Adapting Chinese Leadership Style to a South African Culture
研究调查者：周盈，博士生，开普敦大学
Research investigator: Ying Zhou, PhD Student, University of Cape Town
这项研究已经得到了开普敦大学商学院研究道德委员会的批准。
This research has been approved by the Commerce Faculty Ethics in Research Committee.

感谢您同意接受采访，作为上述研究项目的一部分。采访将进行大约 60 分钟。
Thank you for agreeing to be interviewed as part of the above research project. The interview will take about 60 minutes.

研究目的是探讨中国汉族和南非祖鲁人的文化价值观和对领导行为的看法，以帮助中国领导风格适应祖鲁文化。
The purpose of the study is to explore cultural values and perceptions of leaders behaviours of Chinese Han and South African Zulu people so to help adapting Chinese leadership style to Zulu culture.

采访将被录音或记录下来，并在稍后阶段进行转录和翻译。您所提供的供研究的信息将被保密。您在整个过程中将保持匿名。
The interview will be audio-recorded or written down, and it will be transcribed and translated at some later stage. All information you provide for the research will be kept highly confidential. You will remain anonymous throughout the process.

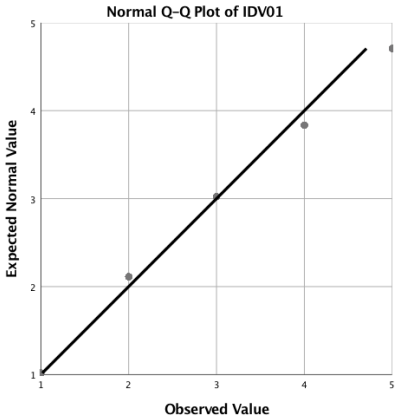
这项研究没有任何已知的风险或危险。研究人员不会尝试通过对调查问卷的答复来识别您，或说出您为研究参与者，也不会帮助其他人这样做。
There are no known risks or dangers to you associated with this study. The researchers will not attempt to identify you with the response to your questionnaire, or to name you as a participant in the study, nor will they facilitate anyone else's doing so.

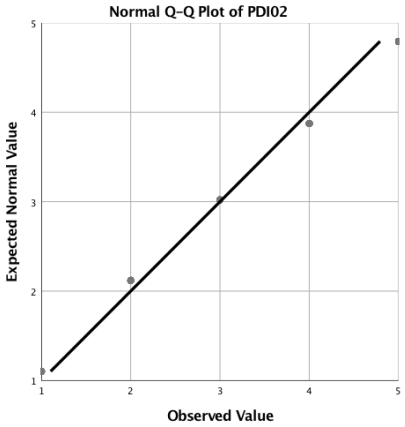
我知道我参加这个研究是自愿的。我明白我可以随时拒绝参加或停止参加，不会受到任何处罚。如果我愿意的话，我可以得到这份同意书的副本。
I acknowledge that I am participating in this study of my own free will. I understand that I may refuse to participate or stop participating at any time without penalty. If I wish, I will be given a copy of this form.

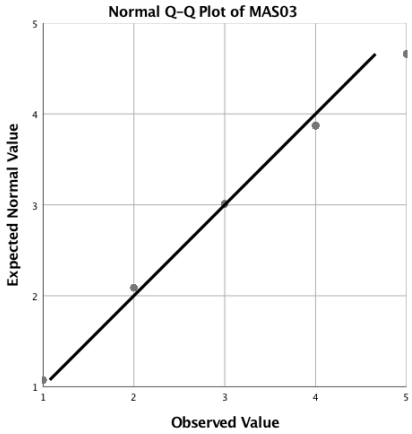
参与者签名 Participant Signature
日期 Date

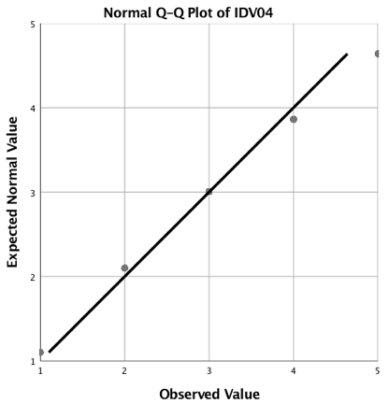
注：如果您有与本研究相关的任何问题，请联系研究者，周盈，电话：+270795932497/+8613003476743，邮箱：zhxyin003@gsb.uct.ac.za
Note: If you have any questions concerning the research study, please contact the researcher, Ying Zhou, at +270795932497/+8613003476743 or via email at zhxyin003@gsb.uct.ac.za

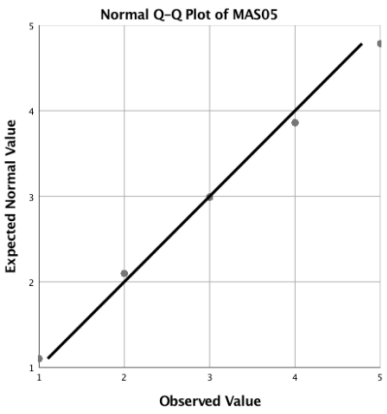
APPENDIX C Q-Q plot and Independent Sample Test – Cultural Dimensions

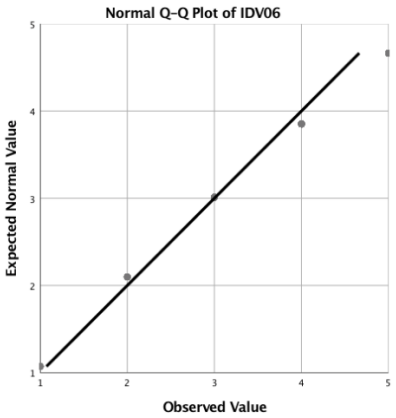


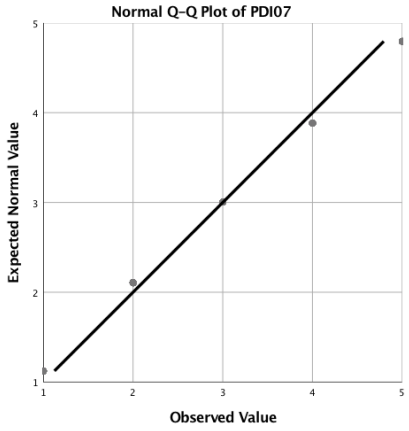


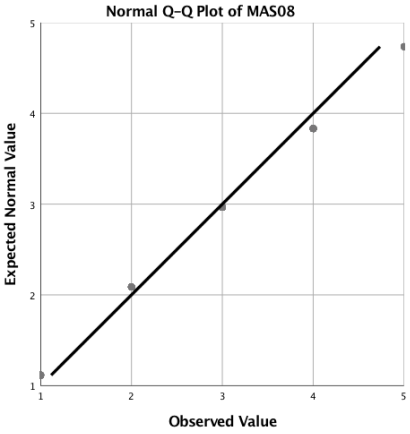


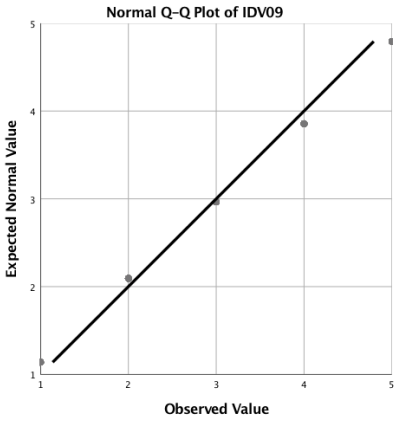


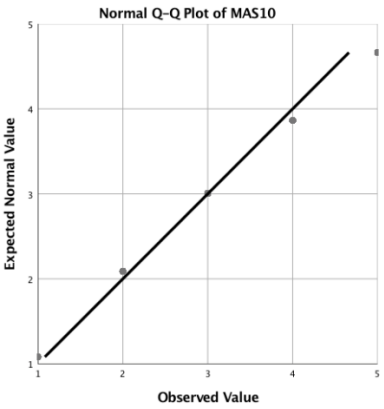


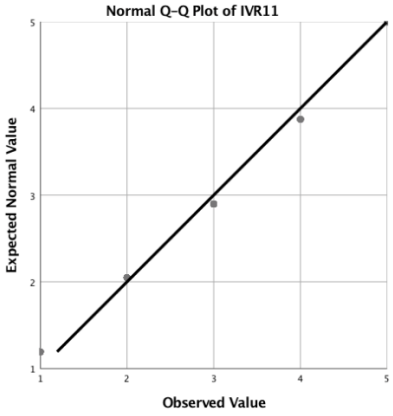


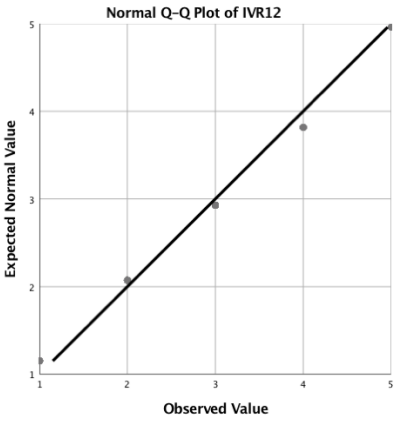


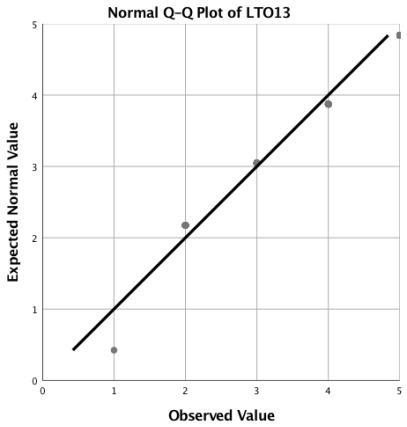


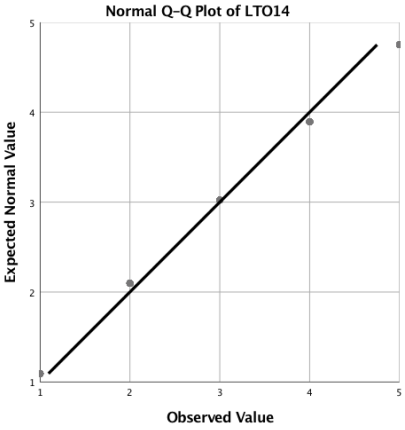


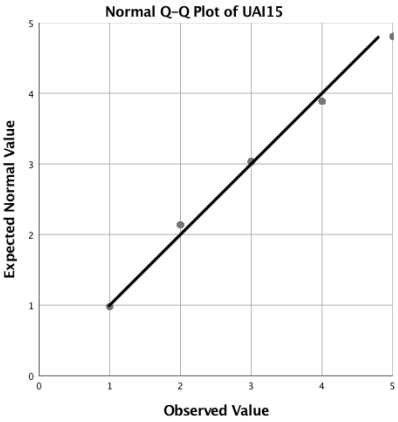

Normal Q–Q Plot of MAS10
Expected Normal Value
Observed Value

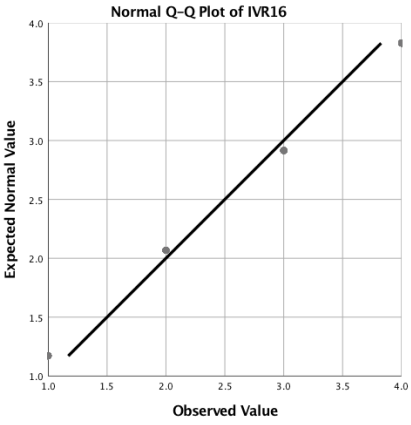

Normal Q–Q Plot of IVR11
Expected Normal Value
Observed Value

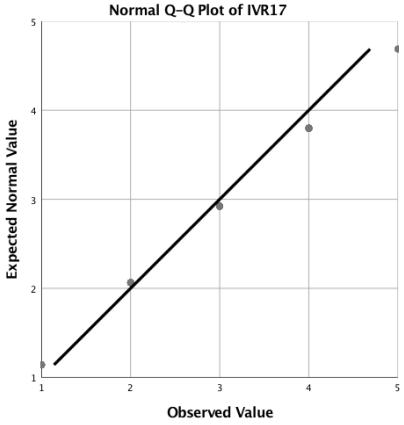

Normal Q–Q Plot of IVR12
Expected Normal Value
Observed Value

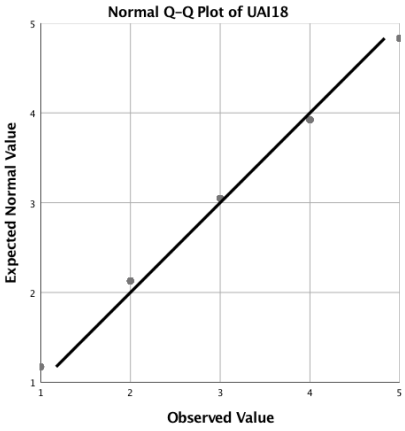

Normal Q–Q Plot of LTO13
Expected Normal Value
Observed Value

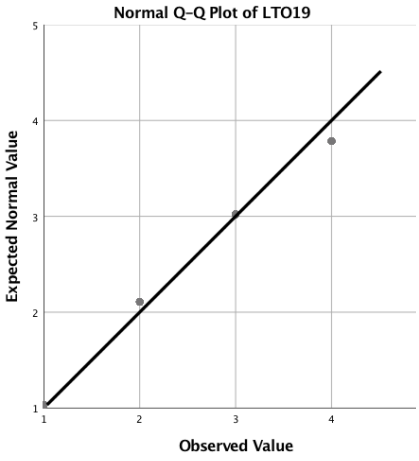

Normal Q–Q Plot of LTO14
Expected Normal Value
Observed Value

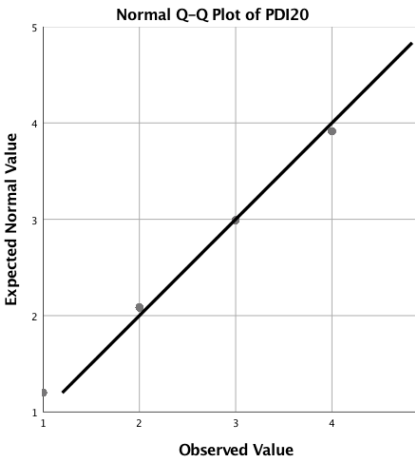

Normal Q–Q Plot of UAI15
Expected Normal Value
Observed Value

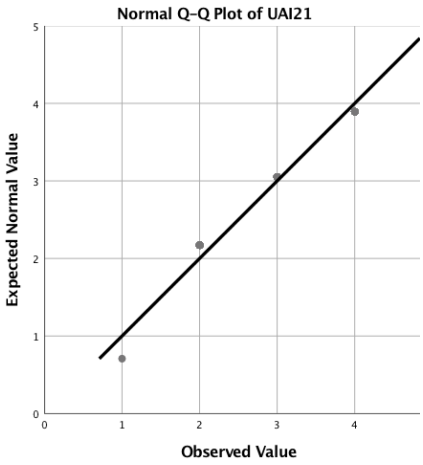

Normal Q–Q Plot of IVR16
Expected Normal Value
Observed Value

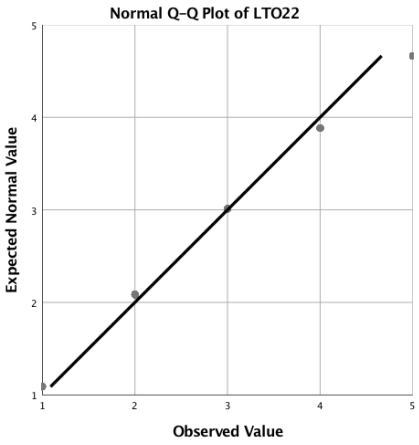

Normal Q–Q Plot of IVR17
Expected Normal Value
Observed Value

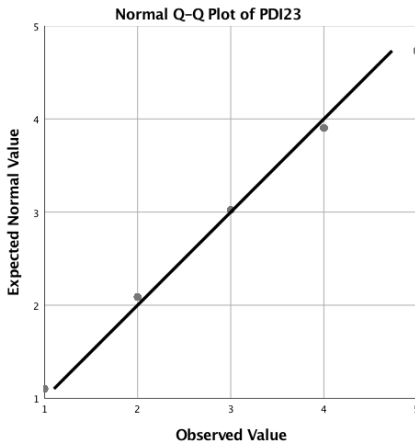

Normal Q–Q Plot of UAI18
Expected Normal Value
Observed Value

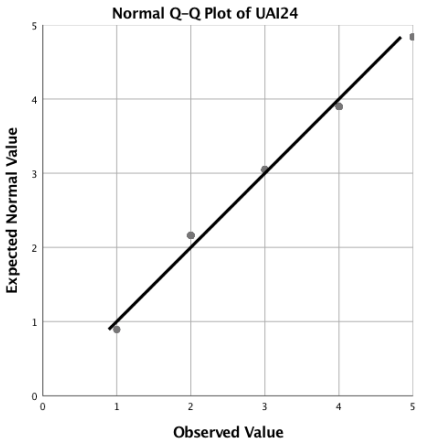

Normal Q–Q Plot of LTO19
Expected Normal Value
Observed Value


Normal Q–Q Plot of PDI20
Expected Normal Value
Observed Value


Normal Q–Q Plot of UAI21
Expected Normal Value
Observed Value


Normal Q–Q Plot of LTO22
Expected Normal Value
Observed Value

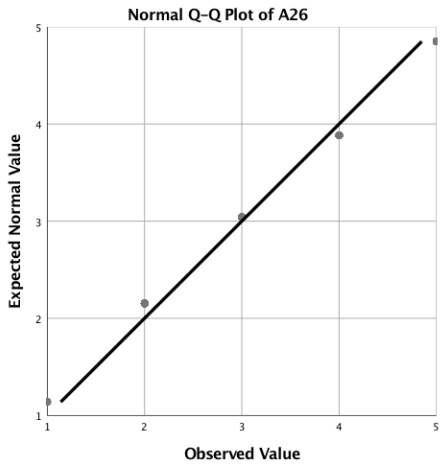

Normal Q–Q Plot of PDI23
Expected Normal Value
Observed Value

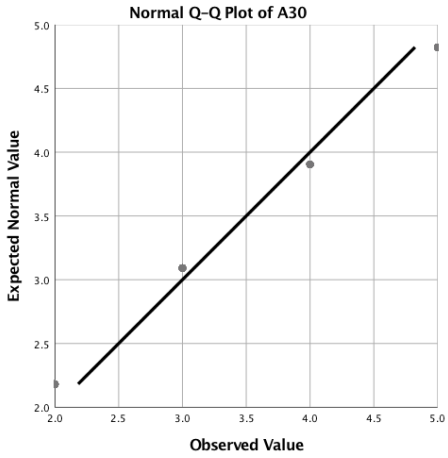

Normal Q–Q Plot of UAI24
Expected Normal Value
Observed Value

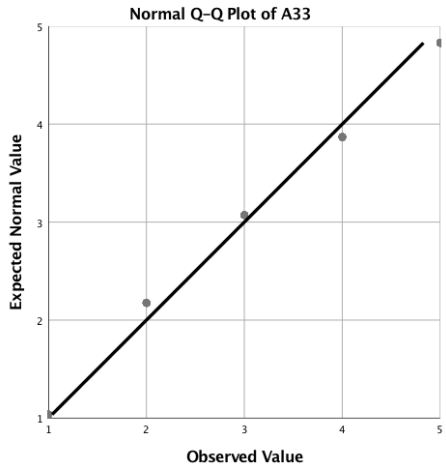
Independent Samples Test

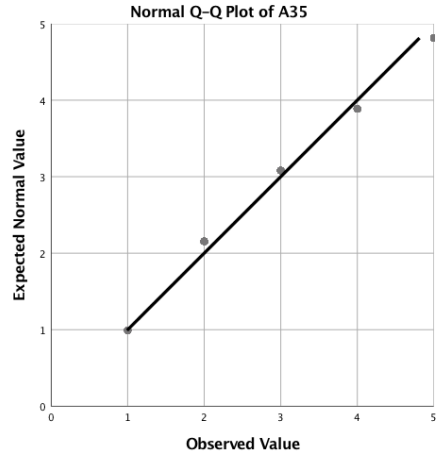
		Levene's Test for Equality of Variances		t-test for Equality of Means						
									95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
IDV01	Equal variances assumed	0.919	0.338	0.560	616	0.576	0.045	0.080	-0.112	0.202
	Equal variances not assumed			0.560	615.124	0.576	0.045	0.080	-0.113	0.202
PDI02	Equal variances assumed	0.777	0.378	-1.130	616	0.259	-0.105	0.093	-0.286	0.077
	Equal variances not assumed			-1.130	613.971	0.259	-0.105	0.093	-0.286	0.077
MAS03	Equal variances assumed	24.508	0.000	0.239	616	0.811	0.019	0.079	-0.136	0.174
	Equal variances not assumed			0.239	576.887	0.812	0.019	0.079	-0.136	0.174
IDV04	Equal variances assumed	0.024	0.877	-6.050	616	0.000	-0.520	0.086	-0.689	-0.351
	Equal variances not assumed			-6.051	615.884	0.000	-0.520	0.086	-0.689	-0.351
MAS05	Equal variances assumed	9.553	0.002	-8.085	616	0.000	-0.599	0.074	-0.744	-0.453
	Equal variances not assumed			-8.081	611.044	0.000	-0.599	0.074	-0.744	-0.453
IDV06	Equal variances assumed	1.442	0.230	-6.885	616	0.000	-0.552	0.080	-0.709	-0.394
	Equal variances not assumed			-6.891	607.718	0.000	-0.552	0.080	-0.709	-0.395
PDI07	Equal variances assumed	3.918	0.048	-1.616	616	0.107	-0.144	0.089	-0.320	0.031
	Equal variances not assumed			-1.615	611.076	0.107	-0.144	0.089	-0.320	0.031
MAS08	Equal variances assumed	0.579	0.447	-2.125	616	0.034	-0.151	0.071	-0.291	-0.011
	Equal variances not assumed			-2.125	615.176	0.034	-0.151	0.071	-0.291	-0.011
IDV09	Equal variances assumed	0.867	0.352	-5.025	616	0.000	-0.413	0.082	-0.575	-0.252
	Equal variances not assumed			-5.028	612.305	0.000	-0.413	0.082	-0.574	-0.252
MAS10	Equal variances assumed	2.925	0.088	-5.415	616	0.000	-0.428	0.079	-0.584	-0.273
	Equal variances not assumed			-5.420	604.715	0.000	-0.428	0.079	-0.584	-0.273
IVR11	Equal variances assumed	5.103	0.024	13.131	616	0.000	0.794	0.061	0.676	0.913
	Equal variances not assumed			13.150	590.322	0.000	0.794	0.060	0.676	0.913
IVR12	Equal variances assumed	0.002	0.968	13.871	616	0.000	0.847	0.061	0.727	0.967
	Equal variances not assumed			13.883	607.435	0.000	0.847	0.061	0.727	0.967
LTO13	Equal variances assumed	0.119	0.730	-11.672	616	0.000	-0.764	0.065	-0.893	-0.636
	Equal variances not assumed			-11.671	615.730	0.000	-0.764	0.065	-0.893	-0.636
LTO14	Equal variances assumed	35.269	0.000	3.907	616	0.000	0.335	0.086	0.167	0.503
	Equal variances not assumed			3.915	570.152	0.000	0.335	0.086	0.167	0.503
UAI15	Equal variances assumed	0.047	0.828	-1.896	616	0.058	-0.134	0.071	-0.273	0.005
	Equal variances not assumed			-1.896	614.206	0.058	-0.134	0.071	-0.273	0.005
IVR16	Equal variances assumed	0.231	0.631	11.070	616	0.000	0.695	0.063	0.572	0.818
	Equal variances not assumed			11.077	611.813	0.000	0.695	0.063	0.572	0.818
IVR17	Equal variances assumed	7.753	0.006	11.691	616	0.000	0.716	0.061	0.596	0.837
	Equal variances not assumed			11.690	615.472	0.000	0.716	0.061	0.596	0.837
UAI18	Equal variances assumed	6.694	0.010	3.370	616	0.001	0.251	0.074	0.105	0.397
	Equal variances not assumed			3.368	609.002	0.001	0.251	0.074	0.105	0.397
LTO19	Equal variances assumed	68.177	0.000	-9.024	616	0.000	-0.687	0.076	-0.836	-0.537
	Equal variances not assumed			-9.047	538.460	0.000	-0.687	0.076	-0.836	-0.538
PDI20	Equal variances assumed	49.487	0.000	-5.814	616	0.000	-0.476	0.082	-0.637	-0.315
	Equal variances not assumed			-5.800	531.268	0.000	-0.476	0.082	-0.637	-0.315
UAI21	Equal variances assumed	2.662	0.103	7.050	616	0.000	0.486	0.069	0.351	0.621
	Equal variances not assumed			7.051	615.997	0.000	0.486	0.069	0.351	0.621
LTO22	Equal variances assumed	37.284	0.000	-0.799	616	0.425	-0.065	0.082	-0.226	0.095
	Equal variances not assumed			-0.801	553.783	0.424	-0.065	0.082	-0.226	0.095
PDI23	Equal variances assumed	25.604	0.000	0.790	616	0.430	0.067	0.084	-0.099	0.232
	Equal variances not assumed			0.788	557.794	0.431	0.067	0.084	-0.099	0.232
UAI24	Equal variances assumed	0.144	0.705	2.928	616	0.004	0.208	0.071	0.068	0.347
	Equal variances not assumed			2.929	615.073	0.004	0.208	0.071	0.068	0.347

APPENDIX D Q-Q plot and Independent Sample Test – Leadership Behaviours





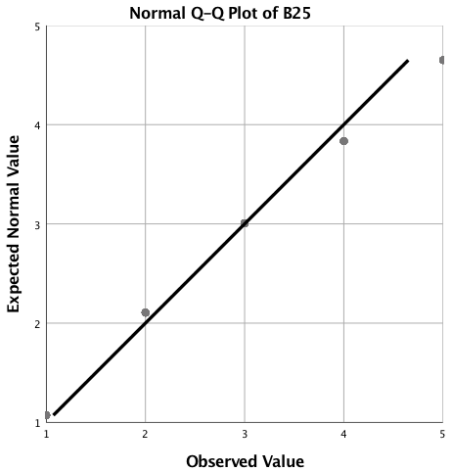


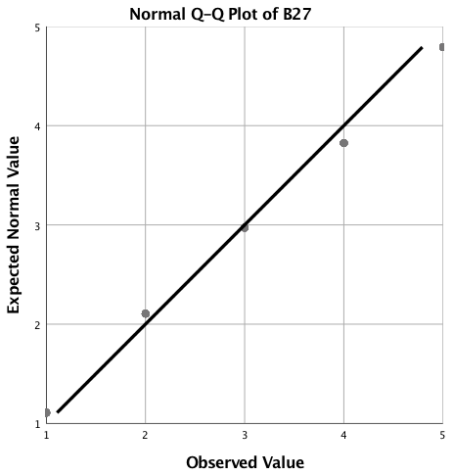


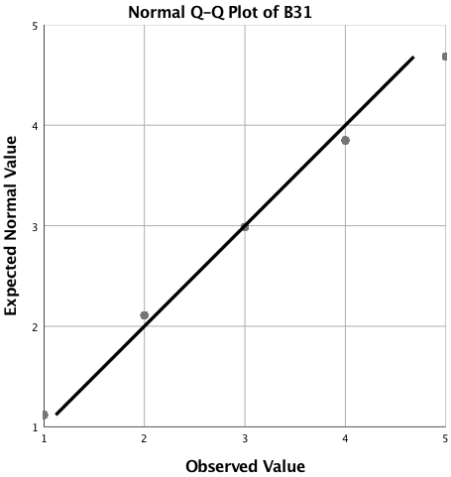
Source: Research data

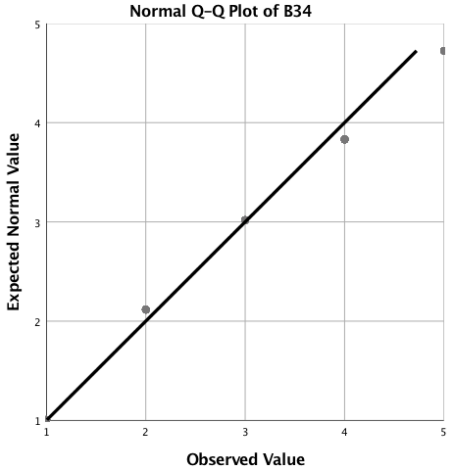
Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
									95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
A26	Equal variances assumed	.116	.734	11.029	616	.000	.911	.083	.749	1.073
	Equal variances not assumed			11.033	614.893	.000	.911	.083	.749	1.073
A30	Equal variances assumed	27.966	.000	8.529	616	.000	.641	.075	.493	.788
	Equal variances not assumed			8.515	572.259	.000	.641	.075	.493	.789
A33	Equal variances assumed	.676	.411	13.085	616	.000	1.061	.081	.901	1.220
	Equal variances not assumed			13.084	615.376	.000	1.061	.081	.901	1.220
A35	Equal variances assumed	2.519	.113	10.669	616	.000	.873	.082	.712	1.033
	Equal variances not assumed			10.670	615.980	.000	.873	.082	.712	1.033



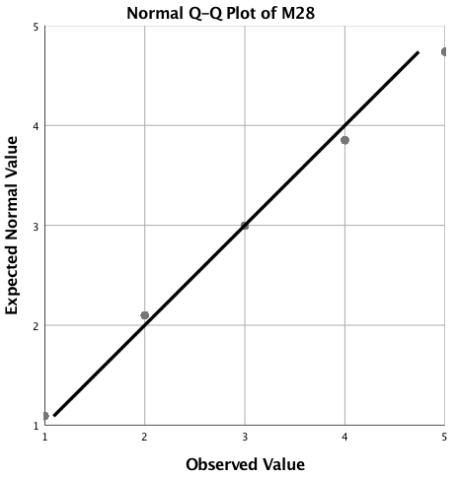


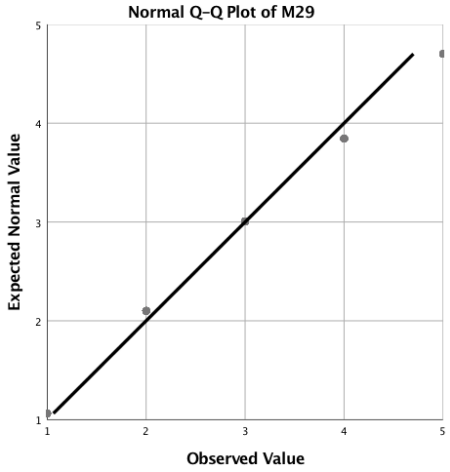


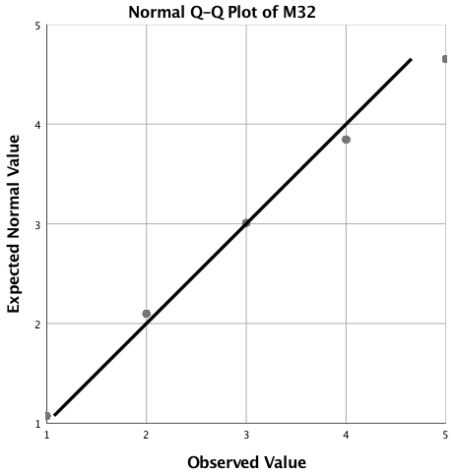


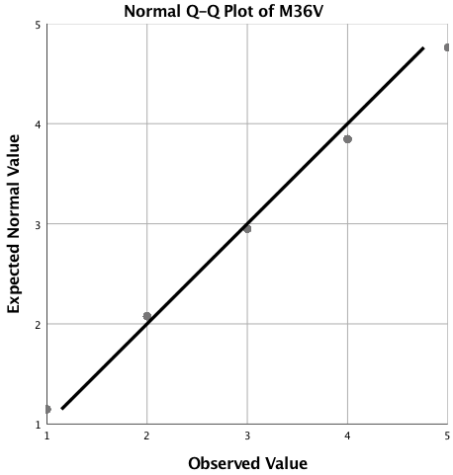
Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
									95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
B25	Equal variances assumed	.005	.945	-7.665	616	.000	-.617	.081	-.776	-.459
	Equal variances not assumed			-7.666	615.918	.000	-.617	.081	-.776	-.459
B27	Equal variances assumed	1.226	.269	-6.830	616	.000	-.546	.080	-.703	-.389
	Equal variances not assumed			-6.833	613.961	.000	-.546	.080	-.703	-.389
B31	Equal variances assumed	9.265	.002	-7.682	616	.000	-.656	.085	-.824	-.489
	Equal variances not assumed			-7.675	602.587	.000	-.656	.086	-.824	-.489
B34	Equal variances assumed	2.307	.129	-1.296	616	.196	-.101	.078	-.253	.052
	Equal variances not assumed			-1.295	611.899	.196	-.101	.078	-.253	.052









Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
									95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
M28	Equal variances assumed	11.856	.001	-8.340	616	.000	-.652	.078	-.805	-.498
	Equal variances not assumed			-8.334	604.989	.000	-.652	.078	-.805	-.498
M29	Equal variances assumed	36.058	.000	-1.828	616	.068	-.147	.080	-.305	.011
	Equal variances not assumed			-1.825	570.089	.069	-.147	.081	-.305	.011
M32	Equal variances assumed	.000	.983	-7.374	616	.000	-.594	.081	-.752	-.436
	Equal variances not assumed			-7.376	615.531	.000	-.594	.081	-.752	-.436
M36V	Equal variances assumed	6.231	.013	-2.417	616	.016	-.17432	.07213	-.31597	-.03268
	Equal variances not assumed			-2.415	602.485	.016	-.17432	.07219	-.31610	-.03255

APPENDIX E Sample Intervew Transcripts

R12, 40s, M:

Interviewer: How long have you been working in South Africa?

Interviewee: It's been a long time. In fact, it's only half a year, right?

Interviewer: Why do you think it's been a long time?

Interviewee: There are a lot of things to do, but other people seem to be “slow playing”. In any case, I feel that it has been a long time.

Interviewer: Why do you think others are so slow?

Interviewee: It's just that everyone here is very slow. No matter at work or in life, it's just like retired people at home. What we do here is slow, and the efficiency is very low. We can do a lot of things in one day in China. Here, we feel that it takes many days to do one thing. So, I may not have been here a long time, but I feel it's been a long time, and I haven't done many things.

Interviewer: Do you think you can adapt to this pace of life?

Interviewee: I’m not used to it, I'm sure all the newcomers from China are just like me. After all, there is a big gap. It's not like that when you go from a developed city to a rural area in China, where you may be able to adapt in a few days. Because, the culture is interlinked, and it is easy to co-ordinate; and people are doing things in a similar way. But it is different here.

Interviewer: What kind of employees do you like?

Interviewee: The most basic thing is to be industrious and not lazy, and to be conscientious and responsible in their work.

Interviewer: Can you describe what it's like to be conscientious and responsible?

Interviewee: To be conscientious and responsible is to know your duty, and what work you are responsible for. You must complete the work well without any unnecessary delay. You should do it well with quality and quantity.

Interviewer: What about your employees?

Interviewee: Basically, they (Zulus) just do the work because it’s working time. They don't care whether the work is finished or not. In fact, they still lack a serious attitude. It's so simple, right? They didn't say, for example, today, when we have something to be done, they don't care about your deadline. They only have the sense of spending time, and they don't have the idea of work. You know? Chinese are like, I want to have this package done today. If I didn't finish it. Work has not been done, and I can’t’ go home. They (Zulus) don’’t care. Even if they did only half of work. They didn't care about the result. It was so simple. They just leave, because work time is off.

Interviewer: What is annoying you?

Interviewee: Annoying, that is, the Zulu people here lack a sense of responsibility. Yes, they are generally not so serious and responsible for their work. You know? In the morning, as in my factory now, for example, in the clothing industry, they have not yet understood about the industry. In the clothing industry, one is mass production, and the other is quality, these two things together make a success. If you only have quantity, but you don't have quality, there is no big profit for the factory; if you have quality, you don't have quantity, and the factory won’t have big profit. This is one of the biggest troubles for us to invest in South Africa. If a factory wants to make a big profit, it is right that the quantity and quality should be developed at the same time. This is a very troublesome thing.

Interviewer: What troubles?

Interviewee: Neither quantity nor quality can be guaranteed here. When I first came here, I was really mad at this. The quality is not good, it is ok, [if] you are not skilled, I can teach you, take your time. Output is not enough. I divide the work, put you in production lines, set up teams, meet your requirements, try to improve efficiency, play music ... But he's not like that. He just doesn't work hard for you. In my opinion, it is irresponsible. He did not regard his work as his own business, it was not his responsibility. He seemed to come to work, but not for work, just to spend the time. I’m not saying that he doesn’t do any work, but he didn't do it carefully, he did it carelessly.

Interviewer: Can you give me a specific example?

Interviewee: You can see it at any time when you come to our factory. You can see their working state: they listen to music and sing, or maybe they go to talk to someone. They don't concentrate on the work in hand. No matter how much I can do, I will do it seriously, this kind of attitude. It's all done leisurely and slowly.

Interviewer: Do you have any problems when you work with them?

Interviewee: It's OK, we are foreigners, and they are relatively enthusiastic when we come here. It means that, first, we are here. The first one is language, isn't it. In terms of language, we have a big hurdle. Chinese is our mother tongue. When we came to South Africa, we had to learn from start, ABCs. It's the same to them, they have new managers. On the one hand, they will be patient. They teach me how to speak English, start from scratch. This is acceptable. It's not particularly annoying. They're very enthusiastic, aren't they? But they are a little lazy in their work. Chinese people are industrious. That's the main feature. They (Zulus) are just lazy. They don't have a (plan)...they don't think about their work. Chinese employees, they know what to do: we need to do the task today. For example, the supervisor assigned the task. At least, we Chinese know we need to finish on the time. When you say "go and finish this" to Zulu employees, it doesn't work. They will say I can do it today, but I can't finish it. We'll talk about it tomorrow. It's like this, they are like this? Right? You know?

Interviewer: What are the differences between Chinese employees and Zulu employees?

Interviewee: Chinese employees, if you talk about Chinese employees here, Chinese employees are good at communicating with Chinese people. Basically, they will complete the tasks you give them, this is the baseline. Zulu people, sometimes they can complete, but they have a strong sense of time, work time. In terms of work, they do not like us Chinese, they need to learn working skills from us. Therefore, the problem is they don't complete it on time. There are also some, we can only say that some of the people. They can't present all people. Some people can, or most of them. The system here, they reckon by time, while Chinese reckon by the piece. When you talk about quality, they don't pay attention to it. Sometimes they don't pay attention to quality. Why? I just have some outputs today. I finished the production. Then, I go home. Timing, they just, they just care about the work time. Just, today, the boss asks me to finish 500 items, for example. I just finish all 500 items for you. But, he didn't check whether the quality is good? Have you looked at every piece of clothes? For example, 500 pieces of clothes, how many of them are fine products and how many of them are defective products? How many are replacement? You see, they can't answer the specific questions. This is, Chinese people are different Chinese people, basically say, when I have done this, I can't go back too much. I can't repair too much. If he has to repair, he will think it's my own business. I need to do it and repair it. But they (Zulus) are different. They have just, just finished the job; and now theye want to go home, like this. This is the difference between Chinese and Zulu people. This is the difference. Zulus have no sense of responsibility.

Interviewer: Could you talk about some of the characteristics of China's leadership and management?

Interviewee: Chinese people, as you know, the leader, the most important. You only do what the leader says, that is, follow the leader's arrangement and command, speak less and do more. Do a good job with the leaders, and your work will be relatively easy. Office politics, you know that. Zulu employees are more courageous to express. They will directly express their dissatisfaction…the Chinese employees usually don't speak out. They don't say anything in their hearts.

Interviewer: Do you have any problems in managing the local people?

Interviewee: At the beginning, I didn't get used to it. There may be many problems. So now I ask you, why are Chinese come to South Africa? It's just because of management. Our skills are better than the local people. What is management? He has the skills and ability to manage in this place. Right? But you can also find that there are good things here, it's not absolutely bad here. Some of them are good, right? It is not absolute, but they lack a serious attitude to work. They just lack this attitude. They understand this attitude. Zulu people now, everyone says, "Oh, I'm very serious about my work." They can basically reach the level of developed countries, right? They don't need foreigners to manage them. If they behave like this, they can achieve it. But they just lack it. Right? It can be assumed that the most basic thing, is education, that is, we have different mindsets. For example, we Chinese people did not have medical insurance before. And there was no unemployment benefit, China did not have it. Here, it may cause other problems. They talk about human rights. And, they have unemployment benefits and medical insurance. I go to the hospital, costing 20 yuan. I may stay for a week. In China, it is impossible, right? You don't have to ask other people about these things. You know this stuff yourself. Can you, Chinese? Chinese people can't. China used to have no medical insurance. If you get sick and you don't have money, you'll be at home. Right? You will not be admitted to the hospital. OK, besides, the second is job. If you don't go to work, you won't have money. Is that the case? Then you will be starving. The country, the government can't care about you. That means that you have to do it yourself and fight for it, so you have enough food. This is what Chinese people do. That's it. But look at this, you see, they don't have this idea. Since they were young, they have this (wellfare) system. I feel that they were not educated about that, they don't have the idea. Look, if I don't go to work, I don't have money. Right? If I stop working, I'll have no food. It's different from here. They have unemployment benefit given by the government called UIF. Oh, I

don't have to go to work. As long as my boss signs the scheme for me, I don't have to go to work. And take something and ask you to sign. So, now we have a lot of people want this. But I'm sorry, I won't sign. Why? You just have to do your job. If you do it, you can make money, and you can have food. If you don't do it, you have to be hungry. The country should not do it for you. This is the responsibility; you take care yourself. But there may be differences between countries, I know. I can't describe it. The system is not the same. This is a good, indirect, example. People can give feedback to the authority, and this is OK. This is because the system is different, so although it is about human rights, I don't know what the standards they use to measure human rights. To Chinese people, I have to work to get food, or when I was ill, I have to suffer, because I have no money for hospital. Chinese, you know, if you go to the hospital without money, no one will treat you. Even you have medical insurance now, you must pay before treatment, using your money. We can only say that it is in most situations. Not everyone is a government official, right? You can only go to lives of ordinary people. You need to see whether this is about the rural area or the the urban area? Is it different from the two levels?

Interviewer: Do you mean there is a gap?

Interviewee: China and South Africa, to be honest, South Africa is better. They care more about human rights here. There are many things. It is also a country ruled by law. It governs the people according to law, doesn't it? There are many... the welfare is different, like I just told you. There may be a big gap. China now is more powerful. Still there are many differences. Look at China's export statistics, it is a different from the past, China's export is now very difficult, because the RMB value has been rising, rand has been falling. China's export is not good now, but imports? China hopes to import more, China does not need to export. How to explain that? This is a mutual thing, and it is good for China. China has many things that depend on foreign countries, need to import. But now China itself, self supply and self-sale are already saturated. China now exports very little, RMB (Chinese currency) has been rising, how to export? If you import, China is self-sufficient, and there are a lot of things produced by ourselves. China still need to export. I think we need to export now. At present, China can only import crude and these kinds of things. While, the other thing, China's food... No, I haven't seen much of it. South Africa is different. Much food in South Africa is imported. Because they can't grow here, the fields, problems, soil problems. It is sandy soil, it is a sandy country. You can see that sand, it is the same, it is very difficult to grow plants. There is a another reason, it depends on the weather. For example, in this area, we have a small farm here. When it rains, it rains a lot. It depends on the weather. Do you understand? You can water yourself, but it costs much. The water rate here, high, the water rate is high. These plants, you need rain, you need a lot of rain. If it rains every three or five days, they can grow very well; if it rains every three months, nothing to eat, the plants all dried up, isn't it? There are a lot of climate differences. The backwardness lies in, still the people. Another example is, Chinese people, people live in rural area, if I go home now, and I do not work for factory. I will not die of hunger. There is land I can, we have a few acres of land. When I don't want to work for factory, I go home and be a farmer. At least we can get food. We won't die of hunger. But, if they (Zulu) go home, and they don't have a job or state benefits. What else they can do? They will have nothing. That's the difference. It's very different. They all rely on the state, the national government to help. Why is there UIF? In fact, that is… this is a policy, which is also caused by the situations. They are lazy. They are lazy and not diligent. For example, when you are in China, can you see anyone sitting on the road, or sleep in the countryside? But here, you can see this everywhere you go. People lie on the ground and bask in the sunshine. This is a big difference. They don't try to make progress, that is, there are difference in education. In fact, this is the case. We, in our family, children were told that you should work hard to be rich; you can't rely on others, you have to do it yourself. This is our tradition. We Chinese do it by ourselves. If you don't, you can't food to eat; if you don't, you'll die. No one cares about you, no one sympathizes with you. Another difference, in South Africa, women is more hardworking than men. Why? The country is matriarchical country. Men are lazy. He doesn't want to work. He wants women to work. Sometimes, they share women's money. They just, that they rely on women to earn a lot of money. We have those people in our factory, she said that if a man takes care of children, he just looks after children. Now you can see, children are running outside, like herding sheep. He is lazy and has no consciousness. It is in his blood.

Interviewer: Do you think Chinese management works here?

Interviewee: It should be ok, it is basically feasible. There must be some problems, and some adjustments should be made according to the local conditions.

Interviewer: What do you think needs to be adjusted?

Interviewee: For example, we are used to the mode of obeying the leader's arrangement. Here, when employees can understand managers, they will do as you say; if they fail to understand, or when they think it is wrong, they may not do it or do less. Therefore, I think that when we make arrangement, we should make it clear to them so that they can understand the matter, so that they can do it according to your requirements. And, as for the inspection, Chinese employees may just conduct the inspection as soon as we finish the job. But we need to do more than that here. When they finish their jobs, you must check it because, because of language barrier, some expression was not clear, and there may be some problems. On the other hand, as I

just said, he does not have the spirit of Chinese people; one needs to be serious and responsible. Most of them are not. They won't be fully responsible for something. Their work must be checked and supervised. Otherwise, there will be a lot of mistakes.

R15, 50s, F:

Interviewer: How do you like South Africa?

Interviewee: It's not bad. The climate is good. It's very comfortable.

Interviewer: Is there anything you find difficult to fit in with?

Interviewee: There must be. When you come to a foreign country, it's different from home.

Interviewer: Could you tell me what's different?

Interviewee: I don't know.

Interviewer: Please talk about your work and life experiences in South Africa.

Interviewee: Many people may not believe it. In fact, Chinese are everywhere in South Africa, even in the rural areas of South Africa. People who have been in South Africa will know this. I really have to sigh, we Chinese are really too hard-working. Most of the Chinese who come to South Africa are sent by the company. Another group of people do business by themselves, running shops, hotels, restaurants and factories. My relatives and friends have heard that I would work in Africa, and we all think that the place of extreme poverty is Africa. However, when I am in South Africa, I don't think South Africa is as poor as everyone thinks. In fact, it is relatively rich. This country is very beautiful, the climate is very good, there is no air pollution, the sky here is particularly blue, there are a lot of wild animals. It's a paradise for wild animals. The air here is really much better than that in China. It gives people the feeling that it is particularly clean, as if it is spotless. In fact, my life in South Africa was very hard, and I have encountered a lot of maladjustment situations. Food is not like that in our country, where there are so many kinds of dishes. All you can buy here is bread, pizza, African food and so on. I do not call my family to complain when I encounter any problems. The main reason is that I do not want them to worry about me. I don't want to report the bad news. I always tell them that it's good to work here and make my family feel at ease. Actually, it's really very lonely and helpless. In the night, you will be in tears. Keep asking yourself, why do you want to come to this place to go through such hardships. But if you want to make more money than at home, you can bear it.

Interviewer: When do you feel lonely and helpless?

Interviewee: I'm a newcomer to a completely strange country. I don't know people around. Except for a small number of Chinese employees, nine out of ten people I met and contacted in my life were foreigners. No one can help you when you do something, especially when you can't communicate with the local staff clearly. You feel anxious. In addition, one of the characteristics of Chinese has been "carried forward" in South Africa, that is, we like to solve problems with money. So the police often blackmail Chinese in South Africa. In fact, it is also because many Chinese can't speak English and can't communicate with each other, so they use money when they encounter problems. As a result, the police can see this weakness of Chinese people, and this give them a chance to take advantage of it.

Interviewer: What do you think are the characteristics of the locals?

Interviewee: They, eat up and use up.

Interviewer: Could you give me an example?

Interviewee: Once they have had their wages, and they have finished eating in three days. Then they borrow money; and this must be paid back. Pay back here, borrow money over there. Anyway, spend tomorrow’s money today, been paying back the money and spending in advance, there is not enough money for them.

Interviewer: What are the other work-related characteristics?

Interviewee: They are lazy. They don't work after they get paid. You call it laziness. This is different from the Chinese. He (a Zulu subordinate) has nothing to eat before he comes to work. If he gets paid today, he won't come tomorrow and buy drinks with the money. He doesn't go to work when he has money. Chinese people save money for their children, Chinese always think about the next generation. They (Zulu) should think about the next generation. I don’t see Zulu workers think about the next generation. They only care about their own. As long as they have enough money, they will not work. Chinese are hardworking. If you look at the field, They seldom grow vegetables. They buy them. In the similar situation in China, you can see that Chinese family grows vegetables by themselves. The vegetables are all grown by ourselves. Zulu people will enjoy life more than Chinese do. Like those singers I like, you see, I like American singers in particular. They are people who live their own lives. They don't care about other people's opinions. You just want to be yourself. You should

understand that even if you are good, there are so many people, maybe some people support you, and some people are still slandering you. That is to say, it depends on what you think about life. They (Zulus) choose to be healthy and happy.

Interviewer: What qualities of your subordinates would make you like them more?

Interviewee: To put it simply, be obedient and active. Be willing to take on more responsibilities. The courage to take responsibility, for the task assigned to themselves, take it as a very important thing, has a clear distinction between primary and secondary, and do it on time. Work is responsibility. Be obedient. Do whatever managers ask.

Interviewer: Could you please give me some examples.

Interviewee: But Zulu people are stubborn and disobedient. Sometimes when you say he did not do job well, he will keep yapping about this, and he won't listen to you. He is even more angry than Chinese managers. He just thinks he is right. We can't say that he is not good. He is also very personality. Anyway, I like my subordinate to do as required. If he is obedient, I like it. Just be diligent. Anyway, if he is obedient and diligent, I like it.

Interviewer: Any others?

Interviewee: Good attitudes, firmly obey to any work assigned by the superior, treat criticism objectively, with sincere attitude and manner. Less complaining, no matter what work the leader assigned, do it as well as you can; report to the leader if you can't, and don't complain about it. Leaders want the results of your work, but you only talk about the work process, all kinds of difficulties, fatigue…please, managers want to hear is the achievements! Even if you have gone through the ninety-one difficulties, what about the Scriptures? Have you got the Scriptures manager asked? You can have your own opinions or express your own opinions. However, if the leaders have different opinions with you, you should obey his orders, which is the consciousness of obedience. A soldier who doesn't want to be a general is not a good soldier. That's fine, but the premise is that you should be a good soldier first. Soldiers don't understand how to be a general before being good soldiers? This seems like a child go the way is not stable and want to rush to run, this is not possible. If the work arranged by the leader is completed, he should be informed of the result immediately; if things need to be done for a long time, we must report the progress periodically. If you want to understand the potential meaning of leadership, in our vernacular, that is, you should know how to get things done and be good at handling people. Employees who know how to respect their leaders are good employees. No matter how good your performance is, how strong your working ability is, and how excellent your work is. If you don't respect leaders, everything will be in vain. Sometimes leaders need dignity and make an example, killing the rooster to scare the monkey. Good leaders can bring out good employees, and leaders set good examples.

Interviewer: What do you think of a good leader?

Interviewee: To be honest, I hope my leader will be more relaxed in management, ha ha ha. Anyway, if we do the work well, we don't need to be monitored; to manage us, without the regulations and rules, if we can complete the task well. I mean, the way he runs the company, or manages employees. For example, when he makes decisions, he will consider the opinions of the people follow you. You may want to ask them. In terms of the relationship between leaders and followers, for example, if you would like to mention, my personal management style, different from others; they often pay more attention on relationships, it's probably more of that, right? But I am the type, I prefer to consider professional and technical skills. I don't know if I can express myself clearly? It's just that superiors and subordinates in a company, there are not very good personal relationships.

Interviewee: Anyway, I seldom contact my leaders. I just want my leaders to be honest and upright.

Interviewer: What does honest mean?

Interviewee: For example, everyone should be treated equally. But such leader is rare. Moreover, there are a lot of family enterprises in China, which are often about people, not about things. The Westerner is very different from us. Westerners are often about things, not about people. In the west, you made a mistake then you are wrong, but you are wrong on this, you can be still good at other things. It's just like the rules and regulations in a factory. It's valid for everyone, no exceptions. Since it is a factory, everyone should follow this, if employees in this position can use mobile phones, others cannot, or others can have more breaks… It's just unfair. It's not right. To me, there is no fairness, or there is no absolute fairness, if there is 80%, but No. It should be the same for everyone.

Interviewer: Any others?

Interviewee: A good leader must teach people to fish rather than give them fish, because when leaders teach you the way to do things and the overall strategy, you can rely on this method when you do other things, so

that you can have a higher efficiency when doing anything. But if the leaders just tell you the details of some things, it is very difficult for you to draw inferences from one instance and get greater improvement and progress, and it is also difficult to improve your ideas. Leaders who can teach you methods and train your ideas are good leaders, while those who only tell you how to do things and how to grasp details are not necessarily good leaders. Besides the work, a good leader also considers the personal development of subordinates, and cares about the life of employees. In fact, only when there is a balance between his own life and work can one be in a better state and contribute more value to his work.

Interviewer: What are the characteristics of Chinese leaders?

Interviewee: The characteristic is that they are more concerned about their own promotion. They are more concerned about their own interests. Right? They pay more attention to their own interests and their interpersonal relationships. If there is anyone who can help, they will use this guanxi. No matter what your work performance is, if someone doesn't make a lot of mistakes, you can get what you want if you have guanxi, it's not about working ability. It mainly depends on people, which means that you have good personal relationship with the leader, even you are not necessarily good, you are not strong, but you are good with people, you can get along with others well, then you can. If he is your leader, he will not listen to the opinions of your team and act on his own, or maybe I am talking about something bigger. I did not say that in a department. What I'm talking about is more from the company level. I talk to you about something that is not about a department. I'm talking about the decision-making process, is it his own decision-making or lack of democracy.

Interviewer: What's the difference between Zulu employees and Chinese employees?

Interviewee: South Africans usually go back to their own homes after work. You see, our employees eat and drink in factory, and they don't go home. They work in three shifts and don't rest. Not all factories are like this. Here, it's bad luck that you suddenly become rich. I've heard a story from my employees, husband and wife both work in a factory. In fact, they are hard-working. But their neighbours are envious of him. The neighbours gave poisonous things for the couple's children to eat, when they are at work. I don't know why the jealousy is so strong. It is backward, or backward ideas and education. Zulu people don't have any pressure. It seems that, I don't know whether I will die tomorrow or not. Anyway, I can live a good life today. Today is good, dead or alive, leave it for tomorrow, there is no sense of crisis. But Chinese people have so much sense of crisis. In Chinese culture, first, you think about raising children to care for your when you are old, and to provide security for me when I am old, this is a long-term view.

Interviewer: What about work?

Interviewee: There is a labour union to help you seek welfare. In fact, they are more collective than China. Chinese can't get together. Chinese people are numb. If things don't harm their personal interests, in fact, other people's interests are not important to me if they do not harm my interests. In any case, your interests are not important to me, so we are more selfish. What South Africans do, they have a sense of common humanity. They are more united. That's just like we were united when invaded by the Japanese or by the Eight Power Allied forces in China. When you look at the end of the Qing Dynasty, they were not very united, I mean. It was because they were behind, and they were not eager to make progress, so they could only protect their own interests. However, the judicial system in South Africa is quite mature, that is, people has a strong sense of legal system. If he has any problems and contradictions, he will go through the legal means. For example, if he has conflicts with the factory, he will know to go to the labour union for help, and he will know that we are united, we are going to strike, and we have been working together to discuss this matter. Speaking of the difference, there is another thing that... I can see that the leader may feel more confident when the Chinese people have work done, because they communicate, and the communication is also relatively good. He has a better understanding of the quality of the staff, after the completion of the work, for example, employee will report to leader, after he has finished his work: I have ten finished; you can say that ten have been finished, and you will have no unnecessary worries. But on the contrary, when Zulu employees tell you that these ten have been finished, and I will be worried.

Interviewer: What would you worry about?

Interviewee: First of all, you just want to know whether the ten he said is ten? Secondly, I wonder if he did all the ten things as I required? You just worry about it.

Interviewer: Why do you feel like this?

Interviewee: Firstly, because they are not skilled enough. You need to have inspection and review, and eliminate the rate of defective products. What's more, you may communicate with him because of language barrier, there may be some errors, you will have this worry. What is the most important, you have got to know some of the local people's habits, and he may be lying. The Chinese also lie, but China has a system that makes you dare not to lie. If you say that Zulu people do not do well, I am not satisfied with his work

performance, I will dismiss him. No, you cannot. You're going to fire the staff according to the regular procedure. What is the formal procedure here? For example, for the first time, you can give a verbal warning of disqualification; for the second time a verbal warning of disqualification. If it is caused by his mistakes and your factory has a relatively large loss or bad impact, you can give a written warning. After two written warnings, a hearing will be held. It's very complicated, and the cost is too high. For example, in China, if the leaders say no, they can't be qualified. It's so simple. We're more efficient. So we can't lie because we've controlled this from the system.

Interviewer: What challenges have you encountered at work in South Africa?

Interviewee: We don't speak their languages. They can't understand what we say. They can't understand, they could not understand what we said. It’s not they don’t understand the language, but they don’t understand the meaning, and communication is difficult.

Interviewer: What measures should be taken to solve the problem?

Interviewee: What can I do? Say it again, and do it again and again. If he doesn't understand it, you can show it to him. If he can't get it one time, you can teach it several times.

Interviewer: How to improve Chinese leadership?

Interviewee: There is no way. This thing, as long as it exists, it has its own way of operation. There is no need to improve it, let it be more perfect, because nothing is perfect. There will always be the drawbacks. Now, although it has some defects, but it has also its advantages, right? That's my experience. If we can run the factory normally, even if there are problems, we don’t have to solve them. We value production results.